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THE

NEW-JERUSALEM MAGAZINE.

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PUBLISHED BY
THE MASSACHUSETTS NEW-CHURCH UNION,
No. 169 TREMONT STREET, BOSTON.
SINGLE NUMBER, 20 CENTS. *YEARLY SUBSCRIPTION, $2.00.*
Entered as Second-class Mail Matter.

THE NEW-JERUSALEM MAGAZINE.

Published MONTHLY, under the auspices of the

Massachusetts Association of the New Church,

—AT—

No. 169 TREMONT STREET,

BOSTON.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

"The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue."

All business communications should be addressed to the "PUBLISHERS OF THE NEW-JERUSALEM MAGAZINE, No. 169 Tremont Street, Boston."

All matter for insertion may be sent to "THE EDITOR OF THE NEW-JERUSALEM MAGAZINE," at the same office.

TERMS:

Payable in advance, (including postage) - - - - $2.00 a Year.
To Clergymen and Students in Theological Schools, 1.00 a Year.
To subscribers in Great Britain - - - - - 10 shillings a Year.
Clergymen " " " - - - - - 6 shillings a Year.

Single numbers, 20 cents.

The Volumes of the New Series bound in cloth, uniform style, are for sale at $2.50 each. Subscribers having numbers in good condition may exchange them for the bound volume, on payment of seventy-five cents and the carriage both ways.

The Magazine is continued at end of subscription unless otherwise ordered.

THE CHILDREN'S NEW-CHURCH MAGAZINE,

PUBLISHED MONTHLY.

TERMS:—Payable in Advance, (including postage) $1.00 a Year.
To subscribers in Great Britain - 5 shillings a Year.

Remittances for either Magazine may be made in P. O. Money Orders, Checks, or Registered Letters, made payable to the order of EDWARD A. WHISTON, Agent. Money in letters not registered is at sender's risk.

MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

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NEW-JERUSALEM MAGAZINE.

VOL. XIV.—NEW SERIES.—No. 2.

FEBRUARY, 1890.

EXTENSION OF USES.

IN regard to uses, Swedenborg in his work on the "Divine Love and Wisdom," n. 327, says:

All things created by the Lord are uses; and they are uses in that order, degree, and respect in which they are related to man, and through man to the Lord, their origin.

And further:

By man to whom uses are referable, is meant not only a man, but also an assembly of men — a society, commonwealth, kingdom, or empire, and also that greatest society, the universal world; for all these are man. . . . So likewise the universal angelic heaven before the Lord is as one man.

And again:

The end of the creation of the universe plainly shows what use is, for that end is the existence of the angelic heaven; and because the angelic heaven is the end, the human race is the end, for heaven is from that race. . . . Since the end of creation is an angelic heaven from the human race, consequently the human race itself, therefore *all other* created things, are *mediate* ends; which, as they have relation to man, respect these three things, his body, his rational principle, and his spiritual principle, for the sake of conjunction with the Lord.

A man cannot be conjoined to the Lord unless he be spiritual; nor can he be spiritual unless he be rational; nor rational unless

his body be in a sound state. These things are like a house, of which the body is the foundation, the rational part is the house built upon it, the spiritual those things which are in the house, and conjunction with the Lord is being at home in it. Hence it is evident in what order, degree, and respect uses, which are the mediate ends of creation, have relation to man, namely, to the sustenance of his body, the perfecting of his rationality, and the reception of a spiritual principle from the Lord.

These extracts from the writings which form the basis of the philosophy of the new life, upon which if of the Lord's New Church we must desire and strive to enter, should be carefully considered and steadily kept in mind by any in the church who attempt to study, to teach, or to take action upon the many perplexing social and economic questions which in one form and relation or another occupy a large part of the thought and attention of every reasonably intelligent person.

It is not altogether strange that at this period of man's spiritual history the discussion of political and social economy should be confined almost exclusively to the lower, and largely even to the lowest of the three degrees of uses, which Swedenborg so plainly teaches are intended — opening gradually from one to the other — to establish in men such love to the neighbor from the Lord as may fit them for the uses of the life of the heaven which is the end of His creation.

It is rare to find, even in highly intelligent gatherings, an appreciation of the fact that the causes of disturbance, distress, and suffering are still within us, and must be reached mainly by individual regeneration. Too much stress is laid even by those who ought to know better upon mere external environment, while new discoveries of patent methods by which mankind is to be regenerated — externally at least — and freed from poverty and all its attendant ills, by a reconstruction of the outward forms of society, of its methods of government, of all its business and social relations, containing often many germs of truth, and presented with an attractive manner, and the generous ardor of a natural love for humanity, invite many followers.

It is a happy and encouraging evidence of the beginning of

a new spiritual age, that side by side with the innumerable discoveries in natural science, which have so largely increased the facilities of human natural life, should also appear an increased development of desire to extend such advantages, and by these and other means to reach and modify if not abate entirely the natural ills by which so large a portion of mankind is still afflicted. That the deep natural sympathy which is excited amongst those whose attention is directed chiefly to the many sad and suffering ones should often overweigh the just judgment which comes from a wider and wiser experience, and lead to expression of the not unnatural feeling that accumulation of wealth by the few is due entirely to a selfish greed, not tempered by any neighborly love, to which the poor are helpless though worthy victims, is not strange. Nor is it cause for wonder that such a sentiment should largely prevail not only among the abject poor, but with the more prosperous workmen as well; thus adding to the discontent which is so often an evidence that love for self is not alone the attribute of the rich.

The science of political and social economy has always been one of the least exact and therefore most difficult to grasp of all subjects which appear to relate to uses upon the natural and rational planes of life. The laws of animal, vegetable, and mineral life, and even those which extend to the remoter fields of the great universe of worlds, may be discovered one by one, brought into definite and almost exact combination, and applied to the uses of the body and the satisfaction of the mind. But the laws which govern the yet more comprehensive relations of men, simple as may have been their application in the days of man's innocence — in the infancy of the Golden Age — have now passed quite beyond the reach of his keenest natural intelligence, because their direct workings are constantly modified, not only by the ever varying effect of new discoveries and applications of natural science, but by the unseen, unacknowledged, and almost unknown influences from the spiritual world, working down through the spiritual and rational planes of activity in the minds of men, and without their distinct consciousness modifying every combination

of human effort and filling it with new motive and new life from the clearer atmosphere where now abide those who once shared our earlier labors in the field of natural uses.

That these reflections upon the prevailing condition of thought on the economic plane are not entirely incorrect, is evidenced by the wide diversity of conclusions drawn from the various conditions of natural life to be found among the acknowledged leaders in this field of study. Our consolation lies in the truth that the progress of human regeneration may in the Lord's own good time — which we must patiently await — lead us back to the simplicity of the laws which governed the innocent childhood of the race; and while their particulars in infinite variety will suffice to fill the experience and guide the capacity for uses of each and all his children, their general form will remain to stand forever as from the beginning — the Golden Rule of a Golden Age of love to the Lord and the neighbor.

This work of the reconstruction of society, in which all perforce — whether urged by genuine love for the neighbor, by common natural philanthropy, or by the lower instinct of self-preservation, which governs both rich and poor alike — must take an interest and share some portion of the burden, deserves and must receive much patient thought and investigation in its particulars, by all whose experience and intelligence may supply the material with which to rebuild in better and more permanent form its present insufficient fabric; inadequate because it fails to provide amid the teeming abundance of nature's supplies for even the commonest wants of so large a proportion of our fellow creatures.

The very best that any individual can accomplish towards this end — an end that so fully depends upon the wisdom that will come from faithful keeping of the Lord's commandments on the plane of every-day life — must still be found in careful attention to the detail of the use or employment in which one's daily duties lie. For these duties are the means by which we come into direct contact and relation with the neighbor, and under the influence of love from the Lord strive to do him good by just and noble action; or, forgetful of the

Lord and the neighbor, acting only and blindly from the natural desire for selfish gain, do to him and to society a harm that cannot be atoned by days and weeks of study in the development of theoretical philanthropy.

The uses of charity, however, may well include something more than this, and the careful consideration and mutual comparison of individual experience be made helpful to those whose duty and office it is to combine the details of individual uses into such forms of administration as suit the needs and promote the performance of the uses proper to the lesser and larger communities into which mankind are gathered. The teachings of the church to those who accept them should avail to demonstrate the impossibility of the regeneration of society except through that of the individual. The experience of each humble disciple in the inner life of his own affection and thought should teach the lesson of patience; for if a whole lifetime of Christian endeavor brings one only to the acknowledgment of the helplessness of mere human effort in conflict with the evils of one's own separate life, how can we expect to invent a panacea for those which have combined to create the disorders and ills from which all society is suffering.

With modest humility then let us enter upon the consideration of such small portions of a vast and comprehensive subject, not yet sufficiently developed to be called a science, as may come within the range of direct and personal experiences; trusting that thus by small degrees new light may be thrown upon some of the details, out of which with patient effort, by the Divine aid from which alone can evil be dispersed, a new fabric may one day be erected which will bear some relation to the promised descent from the Lord out of heaven of the Holy City, if even but in preparation for its coming.

Recent reflection upon some of the wonderful economic changes that have occurred during the last thirty years — or during the present generation — together with some study of details gathered by an acknowledged master of statistical information — these, added to many years' experience in varied spheres of mechanical and business uses, and modified by a

very inadequate insight into the relation of spiritual with natural uses, have led to this effort to put into form suitable for presentation to others, thoughts long cherished as to the probable effect of the constant multiplication of natural uses in preparing a foundation upon which, as Swedenborg says in the number from which we have quoted, the heavenly habitation may be established and the Holy City may rest.

The Lord's kingdom is a kingdom of uses, and in Him they are infinite — measured only by His love and His wisdom, from which the heavens and the earth were created as the abode of men, and from which man himself was created to be the recipient of His love and intelligence, and to enjoy them in all their forms of heavenly and earthly expression, and in variety without limit. In heaven the forms through which the expression comes are the very substance of the love and wisdom which creates them ; and there the spiritual use is thus embodied in the actual life and constant experience of its inhabitants. In this world by correspondence and from general influx the natural forms which are the proper expression and ultimate clothing of spiritual uses, lie ready for the hand of man so far as his natural life can come into correspondence with heavenly life, and bring into its lowest and permanent form the soul which makes it thus a part of the foundation of his heavenly house or home. Thus from the spiritual world a desire for extension of thought and affection to more remote angelic societies for the sake of increase of mutual spiritual uses, must be the inspiration communicated to their associates here which leads to the discovery of the natural forces that have transformed the business of the world, and are rapidly bringing about community of interest and of feeling between the remotest nations ; and we may well believe that every such new embodiment of spiritual use in the natural clothing which gives it permanence in the life of man, will send a thrill of joy through all the angelic societies as day by day the kingdom of the Lord becomes established in the earth as in the heavens.

So difficult, however, is it for men upon earth to adapt themselves to the rapidly changing spiritual conditions, so

little do we know and recognize the effect of the spiritual forces which have so much to do with even our natural lives, that these very economic changes, which have in one short generation worked an almost complete transformation in the methods by which the business of the world is conducted, appear to many to have entirely failed in the purpose confidently expected to be attained, of bringing to every individual an abundance of all natural goods.

That the effect of these changes may be better understood let us present a few of them for the sake of illustration.

In 1869, only twenty years ago, the opening of the Suez Canal was accomplished, and at about the same time ocean telegraphy became an assured enterprise. These two great achievements in the application of science to business use, together with the almost simultaneous improvement in the economies of ocean steam navigation, have resulted in an entire change in the methods and consequent enormous increase in the amount of the exchanges of the products of the eastern and western worlds, accompanied with a large decrease in the expense of transportation and the consequent cost of distribution.

In the same period the multiplication of railways, the application of new and more economical methods of production by the use of machinery, and of manufacture by greatly improved appliances, have not only much decreased the cost of bread-stuffs, but practically have made the whole world their market, thus restricting the evil effects of speculation in this essential to human life within the narrowest limits; and the same may be said in regard to most of the important products of the earth.

Not less marked have been the changes in all the branches of production and manufacture into which the use of machinery could be introduced, displacing muscular labor to the extent of from twenty-five to even so much as ninety-nine per cent., and reducing the cost by nearly the same ratio.

It is of interest to note that while the immediate effect of such change of methods must to some extent have disturbed the condition of the workmen for a time, the general result

has been a very large increase in the average rate of wages and a decrease in the hours of labor.

In Great Britain carefully compiled statistics show such increase during the period named to have been not less than forty per cent., with a nearly equal decrease in the average value of the products; in the United States the results have not been far different, while in France and Germany they would appear to have been much greater.

These facts would seem to indicate, as other knowledge enables us to verify, that on the whole the condition of the working classes is steadily improving; that displacement of muscular labor has been followed by a large increase in the proportion of *intelligent* laborers, who have been enabled to enter the new fields of use that are constantly opening, as well as to extend by means of the new appliances the facilities of the use in which they were first educated.

To discuss the whole subject thus broadly outlined would be foreign to the purpose with which we started, yet it is necessary to recognize also the fact that the progress thus evidently made in ultimating spiritual uses upon the earth, has not brought the blessing of natural prosperity to all our brothers and sisters equally, but that destitution and want still prevail in our larger communities, to an extent that should enlist the active sympathy and effort of all who are acquainted with their conditions and in any degree able to apply a remedy.

When we consider the superabundant means for sustaining and ennobling the natural life which lie easily accessible to human effort, now provided with means for its production and distribution which only need to be so organized and extended as to supply the wants of all and leave none to suffer without fault — when we see a constant waste of material and of power in misapplied energy and extravagant consumption on the part of many — no wonder that those who suffer, and they whose sympathies are awakened to seek the cause and find its remedy, should cry out in almost despair, blaming, perhaps not always with perfect justice, those to whom apparently kinder circumstances have brought a greater measure of prosperity.

Only in the exercise of patient, neighborly love can any one hope for success in the solution of these complicated relations — there can be no sudden or immediate change. The remedy must be found in the desire and effort to furnish to all who are able to perform uses however humble, the means for doing them and a compensation adequate for the procurement of proper food, sufficient clothing, and comfortable homes. As the uses by means of which the necessities of life are supplied can now be exercised economically only by means of mechanical appliances and with the minimum of human labor, the employment of such labor thus released must be found in the extension of uses into new fields, or in the revival of arts displaced or neglected in the rush and hurry of this mechanical age.

The most important step towards this now essential end can only be taken successfully in the proper training and education of the children of the community; inasmuch as only by the elevation of the standard of intelligence amongst those who labor, can the dignity and importance of activity in uses be inspired, or the ability to perform such as already absorb all that have capacity for their performance, be attained.

The extent and quality of such uses cannot well be foreseen. We may be sure that their variety is infinite; and we may also be sure that as we approach more nearly to the life of heaven, and come within its influence more perceptibly, a love for the beauty and perfection which must characterize truly heavenly work will grow once more amongst men. The facilities developed in this "Age of Machinery" have been inspired apparently by a desire for cheaper rather than by a love for more perfect workmanship; and while all this has had its use, its weakness is plainly to be seen in the tendency towards and the unsatisfactory effects of over stimulated production. When once the needs and comforts of the bodily life have been, as already in sufficiency for all humanity they can now be provided, it is of earthly and not less of heavenly order that uses which elevate and recreate the mind upon its natural plane be also provided, and first amongst these are the things which adorn and beautify the home and express in

external forms the quality of the life of the individual and of the community. That such adornment loses all its real beauty and significance when it is the product of machinery, every one whose senses have been trained to recognize its essential difference in quality will readily admit. There is a nobility, dignity, and genuine beauty in all careful, well-trained, and thorough handiwork, even where the simplest forms are treated, which can but inspire admiring appreciation in those who know how fully the hands may represent the whole inward power of one's life and love; and when we are told, and are able to perceive that from the hands of the spiritual body, an angel skilled in the performance of his use may read the whole story of a man's interior life, the importance of their training in natural uses during the life of the body as a means of expressing a growing love for faithful work, can scarcely be over estimated.

May we not, then, with some confidence hope, and so far as may be, thus prepare our children for the higher natural uses of a coming generation, and while affording to those directly committed to our personal care every facility for natural, moral, and spiritual culture within our means to supply, in order that they may rise to the choice of the highest possible use in the development of their own lives, do what lies in our power to increase the growing public sentiment that instruction in handicraft is quite as important a factor in the training of those who fill our public schools, as initiation into any mental or moral education beyond those things which are essential to the intelligent general life of the community. All who are familiar with the practice of the common mechanical arts are well aware that a faithful, competent mechanic, who knows good handiwork and loves to produce it, is just as rare a product of modern civilization as is a consistent, practical, Christian man, for both are formed upon the same foundation. It is therefore no vagary to assume, but is a proposition founded upon abundant experience that there is no limit to the need and opportunity for the practice of natural uses of this character; that they are not confined to the sphere of mere mechanical labor, but may range through every field of

science and of art, from the exercise of the sublime patience which expends itself in months and years of careful work in the preparation of a lens in which may be reflected the wonders of a universe; in the preparation of the delicate instruments of science; in the work of the painter, the sculptor, the architect, until even the laborer who but digs a ditch may find delight and satisfaction in the neat and perfect performance of his simple use.

Surely work of this kind must be a more fitting embodiment of the spiritual uses with which the life of heaven is filled than those, which, while serving the important end of preparation for what is nobler and better, still represent far more fully the impatient restless desire for accumulation of power and wealth which characterizes the present age. The use of machinery for the increase of natural goods, has also served at the same time the purpose of extending the bounds of human sympathy, and has done much and may do much more in the important work of bringing all humanity into one common brotherhood; it seems to be an all-essential element in present human life, and will probably continue to be so indefinitely, but it is so far from being a needful factor in the development of spiritual life, that while it is not difficult to conceive of such forms in the world of spirits, it is not possible to imagine that representatives of this character will be found in heaven, for there in fullest measure "The heavens declare the glory of God and the firmament showeth the work of His hand."

Newton, Mass. FRANCIS A. DEWSON.

A WICKED spirit can do evil; nevertheless he can do evil to the evil only from their evil; but he cannot harm the good in the least, except, as is sometimes done, by conjunction with their evil; thence come temptations, which are infestations by the evil with them, and thence are combats whereby the good can be freed from their evils.— D. P., 19.

"DELIVER US FROM EVIL."

LORD, "Deliver us from evil,"
And "Amen!" my heart replies.
What more can a sinner ask for?
'T is the sum of all his sighs!

"Thou shalt not" marks the beginning
Of the path that upward leads;
And "Deliver us from evil"
Is the end of all the creeds.

'T is the first Divine awakening
When the heart's deep want begins;
Not alone for grace to pardon,
But salvation from our sins.

Every step of Jacob's ladder,
Heavenward rising, means but this,
"Oh, deliver us from evil"
Through temptation into peace.

Changing states may change expressions, —
Words may vary without end;
Still, "Deliver us from evil"
Is the burden each must send.

But, when all temptation 's over,
When the trial is complete,
We shall read its other meaning, —
Find the bitter turned to sweet!

We shall see the "silver lining"
To the clouds so dreaded here;
And, delivered from all evil,
Thy good purpose will be clear.

And, amid the golden city,
Clad in robes of shining white
Praise eternal shall we render
To the Great Deliverer's might.

Birmingham, Eng. JOHN BRAGG.

INTEGERS AND COEFFICIENTS.

A STUDY INTO THINGS PROVIDENTIAL.

THERE is a real life and there is an ideal life. These two differ much one from the other. They differ much as the abstract and the concrete differ. An idea of their difference may be obtained from the abstract laws of physics and chemistry. For instance, the physicist will tell us that there is a law whereby a pendulum will swing to all eternity, "if" we could produce an absolute vacuum in which to swing, and hang it on something which would leave the point of suspension absolutely without friction. But since we cannot attain these two ideal points we may imagine the thing, but will never attain a concrete realization of the condition of eternal vibration; that is, the pendulum will, abstractly considered, vibrate to all eternity, but concretely, it will never do so, for there are certain factors in real and actual contact with the thing that make it impossible.

Again, the physicist tells us that if the experiment could be tried, it could be proven that a stone hurled in any direction into space would continue in the line of its first motion to all eternity, and would never stop. But the experiment cannot be tried for obvious reasons, namely, we are not able, and as far as we can see, we shall never be able, to produce the circumstances which will make such a thing possible; that is, although we know that the law is true enough, yet we cannot demonstrate it to the senses, owing to the fact that there are other laws in operation which resist and hinder.

Again, the chemist tells us that pure air is composed of two gases. He tells us all about them and conceals them under a set of queer symbols. He would tell us that air is, "by weight, O. 23; N. 77. By volume, O. 20.8; N. 79.2." This would be the ideal air, but real air is a vastly different thing. It contains the oxygen and the nitrogen above mentioned in the proportions given, but it contains, besides these, generally nitric acid, marsh gas, sulphurous anhydride, hydro-

gen sulphide, and a number of other formidable chemicals; besides these it contains a whole world of minerals in the shape of dust, salts, and alkalies, according to the locality in which it is breathed; besides these interesting matters it contains a whole vegetable world of *bacillæ*, spores, and *micrococci;* besides these dangerous classes of vegetable anarchists it contains the general effluvia of plants, animals, and men, together with the effluvia of their residences, their factories, their sewage systems; besides this we inhale with the air certain quantities of water and the different organisms which the presence of water in the air makes possible. It is therefore plainly to be seen, that there is a vast difference between air and air. If we write about air we have therefore two kinds of air to choose from, the ideal — which chemistry has kindly compounded for us, and which we find only in descriptions between the covers of text-books — and the real air which is the thing we breathe through nostrils and skin. When we talk about an ideal state, we might speak of people breathing the ideal air composed only of two gases, but when we talk about real and tangible things, then we must talk about air as a compound of one thousand and one things, such as they touch the nostril and the *bronchia*.

In the same way we are able to talk either of the ideal or of the real life. It is to be remembered, however, that they differ from one another as the air on the mountain-top differs from the air in a tenement-house basement. The ideal life is one that is conceived in abstract laws, where the laws first established by God are carried out without interference, where each law has its undisputed sway. The real life, however, is one in which there is no one law carried out fully. Every law is interrupted, every force is subject to or ruler over another force. And the truth immediately leaps glaringly to the eye that God has made all things interdependent, and that he actually uses one force to counteract the other, in order to produce the results aimed at, very much as the watchmaker will introduce a spring into a clock, which will cause one wheel to spin around with great speed, if left to run, but at the same time introduces a leverage or a pendu-

lum, which will check the spinning capacity of the spring at regular intervals and so make the crude force available for the service he wants it to render.

When the church, therefore, speaks of the ideal life, she places before her members the picture of men as they might be, as they could be, as they should be, and other pleasant subjunctives; but when she speaks of real life, she need have no hesitancy about picturing men as they are, as they have been, as they probably will be for some time to come.

In this study of Providential affairs, therefore, may we be permitted to accept men as they are, not as they might be. In the first place we admit of certain factors in the lives of men, and we admit them at first without inquiring after the reason for their existence.

In the ideal life we find two factors. Humanity is actually in its ideal state composed of the two factors which Swedenborg claims for it. The will and the understanding make the ideal man, just as oxygen and nitrogen make the ideal air; but when we come to the real man such as we find him, we find that these two factors must be accepted as the integers of life, while a number of others are its exponents; and as is well known the exponent has a wonderful power of augmenting the solving capacity of a number in either a negative or a positive way. Consequently, although will and understanding are the integers of life, yet their accompanying accidentals, their exponents, are of suuh infinite importance to the actual life, that they are more to be regarded even than the prime factors themselves. In this article, therefore, we admit the two prime factors — the will and the understanding — without further comment or quotation from Swedenborg, and proceed to the consideration of the "exponents."

First, to give definition to the words. As every reader will recall, the exponent is a small number placed at the top and to the right of any quantity in mathematics, expressing the power to which it is to be raised. Thus 7^2 means the number seven multiplied by itself once, or used as a factor twice, as is the case in the curtains hung in the tabernacle or in the establishment of the year of jubilee among the Jews.

In human life, as we find it upon earth, there are many such factors, or rather exponents, and in considering life men should not follow any other series of laws than that followed by the Lord Himself in dealing with His children. It will be noticed by every one who reads the history of His people, that He forever adapted Himself to their peculiar genius or spirit. When they wanted a king, He gave them one. When they wanted polygamy, He gave it them. These factors or exponents in life must not be lost sight of — they are not only important, they are essential. As the Lord adapted His laws to the states of those to be governed by them, so must we make ample allowance for all of these adaptations in life. Generally, when life is considered, there is a certain ideal standard set, and when any life falls short of this ideal it is considered an unsatisfactory one. It may be this; it may not be. It depends not upon comparison with other lives, but upon the consciousness of him who lives the life. If it is pleasant to him, then it is to be called pleasant; if not, then it may deserve any epithet that you may choose to give it.

As to the various exponents that may be said to influence the first and primary factors of life, namely, the will and the understanding, we should like to call attention to five in this essay. They are: 1. The Proprium; 2. Inheritance; 3. Environment; 4. Spiritual influx; 5. Coöperation or reflex activity.

1. *The proprium.* This term is sufficiently known in the New Church to require little or no further definition. Suffice it to say that, as man advances along life's pathway, he diligently searches out for himself certain centres of life on every plane of his existence, which are then called proprium. If his advance along the pathway of life be compared to an ascent from one story of a house to another the proprium will be the respective landing on each floor from which hallways and corridors separate toward the different rooms on that floor. The stairway in the whole structure will be one solid piece of architecture — every portion resembling the others — yet the means of attaining very different suites of rooms. The proprium is therefore a constantly and steadily shifting

factor in life, and a study of real life is not complete unless it makes due allowance for this very important exponent with reference to the integers of life. Generally in estimating the problem of the worthiness of life, we make no allowance for the shifting points of the proprium at all. We estimate the value and the beauty of life by some fixed standard, instead of measuring its value by the sliding scale, involved in these various exponents. Life, when fully centred about some worthy proprial centre, may be very blessed both to him who lives it and to those among whom it is lived, while that same life might be devoid entirely of its beauty and of its lessons with a different proprial centre.

Take the life of an inventor. You meet him first while he is at work upon a new process for filtering water. You find him surrounded by the various items necessary for his invention. The central thought of life at the time is the filter. He has everything he needs in the room where he is. He will sit still for hours at a time. If you ask him to take a walk with you, he will mumble an excuse. It tires him to walk; it distracts him to walk; he wants to sit still; he does not want to walk. A few years after you find him again. He is at work upon a machine for reaping and binding wheat. He is outdoors a large part of the time. He goes from farm to farm to find what obstacles his machine is likely to meet. He roams through stables and barnyards, searching for this fact and for that fact. You ask him to sit down with you awhile. He objects. "I will be back in a few moments. I want to go over yonder and see how close to such an angle in the fence my machine will cut." He wants to walk; he does not want to sit still. The proprium shifting involves enjoyment in directions which are not always alike. In the determination, therefore, of the pleasant and the unpleasant in life due allowance must be made for the exponent called the proprium; for the purpose of life which actuates man at the time; for the aim and end in view. Upon this more will depend even than upon that main factor in man which the New Church calls the will. That life is the most serene in which the shifting centre called the proprium is under such control

that it will immediately move forward and meet any system of circumstances, either propitious or adverse, into which man may be thrown. In plainer English, to make good of a thing, make the best of it.

2. *Inheritance.* The teachings of the New Church in regard to this very important exponent of life are so clear that he who runs may read. There can be no comment necessary for such a quotation from Swedenborg as this :

In regard to what specifically concerns the hereditary principle, it is believed in the church at this day, that all hereditary evil is derived from the first parent, and that on this account all are condemned as to that evil ; but this is not the case. Hereditary evil derives its origin from the parents of each individual, and from parents' parents or grandfathers and great grandfathers successively ; every evil which they have procured to themselves by actual life, so as to render it as it were natural by frequent use or habit, descends by derivation into their children, and becomes in them hereditary, together with that which was implanted in the parents from their grandfathers and great grandfathers. Hereditary evil from the father is interior, and hereditary evil from the mother is exterior, the former cannot easily be eradicated, but the latter may. When man is regenerated, the hereditary evil which had been rooted in by derivation from the proximate parents, is extirpated ; but it remains with those who are not regenerated, or in a capacity of being regenerated. This then is hereditary evil. This is also evident to every one who reflects, and likewise from this consideration, that every family has some peculiar evil or good, by which it is distinguished from other families ; and that this is from the parents and grandfathers is well known. The case is similar in regard to the Jewish nation which remains to this day, and which, it is very manifest, is distinct and recognizable from other nations, not only by their peculiar genius, but also by their manners, speech, and countenance. But what hereditary evil is, is known to few ; it is believed to consist in doing evil, but it consists in willing and thence thinking evil, hereditary evil being in the will itself and hence in the thought, and being the very tendency (or endeavor) which is therein and which adjoins itself when man does good. It is known by the delight which arises when evil befalls another ; and that root lies deeply hid, for the very interior form receptive

of good and truth from heaven, or through heaven from the Lord, is depraved, and if I may use the expression, distorted, so that when good and truth flows in from the Lord, it is either reflected, perverted, or suffocated. Hence it is that no perception of good and truth is at this day given, but instead thereof the regenerate possess conscience, which acknowledges that which is learned from parents and masters as good and true. It is a property of hereditary evil to love itself in preference to another, to will evil to another if he does not receive honor from him, to perceive delight in revenge, also to love the world more than heaven ; with all the lusts or evil affections springing from those causes. Man is ignorant that such things are in it, and still more that such things are opposite to heavenly affections ; nevertheless, in the other life it is manifestly shown how much of hereditary evil every one has attracted to himself by actual life, also how much he has removed himself from heaven by the evil affections thence derived. A. C. 4317.

Hence we have in inheritance a factor which can be called an exponent in the most exact sense — it influences unconsciously what man does. Circumstances in which man finds himself, the community in which he has lived, the church to which he belongs, the political party wherewith he has allied himself, the trade or vocation which he follows, the physique into which the Creator has wrapped his soul — all of these influence man consciously ; he can recognize them if his attention be called to them. But inheritance influences man invidiously — unconsciously. It enters into actions after they are done. It spoils good things, and makes bad things worse when man has ceased to take thought concerning them — when he thinks they are done, and he has nothing more to do with them. How many lives have been very unpleasantly influenced by something that the person concerned thought safely removed. Suddenly, startlingly, the very thing that was thought to be so safely put aside, breaks forth with a violence that is astonishing. It is the weakening influence of heredity, both in the sensual and in the natural plane, that makes such conditions possible, even if the thing itself, that at the time exerts the unpleasant influence, be not an

inheritance or a portion of the hereditary nature of man. In a satisfactory study of real life, therefore, we should make, if possible, greater allowance for inheritance even than we do for the proprium. Life is pleasant or unpleasant, blessed or accursed, "inversely as the square of the inheritance," we might call it. How often is the peculiar fact noticeable, that a work has been done and well done, and yet he who has done the work finds it not at all to his satisfaction. He admits its influence — his theology compels him to admit the portion of the Lord in the work. He has no suggestion even to make as to how the work might be improved upon; yet he is not satisfied. He feels as though he wanted to do it all over again. There is is no reason to assign for the discontent save that warranted by the statement that inheritance influences man after a thing is done.

We therefore make ample allowance for inheritance in the question of real life. Much depends upon it, not only in those general forms known to our philosophers and writers and teachers in general, but also in those more subtle forms known to the New Church; for the inherited evil of man is as it were the nitrate of silver wherewith the receptive plate of his thinking mind has been sensitized, and the image seen, the influence felt, the deed done will be influenced by its regularities, and its irregularities. Much depends upon what a man has inherited. His enjoyment or non-enjoyment of life will be largely qualified by what he has derived from father and mother, from grandfather and grandmother. In the estimate of enjoyment or non-enjoyment of life by any one individual we must make allowance, therefore, for the nationality, the religious views, the characteristic traits, likes, and dislikes of his parents and antecedents. Thus to give an illustration familiar to all our New-Church readers, it is a comparatively easy matter to tell from the way one or the other of our friends receives the New-Church doctrines, what the antecedents of the person have been in regard to things inherited. Puritan stock does not take the New Church exactly in the same way as the temperament of the Southerner would. The German has a form of New Church very distinct from the

English or the American. The various suggestions made and received as to church government could readily be divided into Episcopal, Baptist, and Congregational, and suggest strongly hereditary tendencies on the part of the original proponents. It is the heredity that makes one New-Churchman anxious to get the inhabitants of hell ultimately into more agreeable quarters; it is heredity on the part of some other New-Churchman that makes him cling staunchly to the thought that as heaven is eternal, so is hell eternal. They two take different views of the matter because there is a different heredity behind the view. Thus might examples be quoted *ad infinitum.*

Look at the peculiar results produced by inheritance in the case of foreigners who come to this country. Trace the influence which the liberty and the independent institutions of this country have on the Irishman, on the Spaniard, on the German, on the Frenchman, on the Swede. See what their children take to, what they like and what they dislike, and then you will realize what an enormous power inheritance is. Let me give just one incident to close this portion of the subject. A short time ago, we came very near having a little unpleasantness with the Germans about a wee island somewhere, called Samoa. Our Secretary of the Navy thought we would best have a few vessels ready to take part in the unpleasantness, if it should culminate in anything that would have the smell of powder. He set about to prepare the lists of officers and of marines who should be held in readiness. When he began looking over the lists, he found that the first few were Germans, and it seemed to him that he would best try and get Americans out there, since it would not be exactly the thing to do, to set Germans on Germans. But as he read on he found that there was very little choice. The names he found were almost all German. Why? Why were there not Irishmen, Swedes, Frenchmen there? The standing army and the shadow of the navy is the inheritance of the German. Boys are born of mothers who know that when the boys attain a certain age the standing army will make a call for them. The thought is engrafted into the boy. He takes the army

and the navy as a part of his inheritance, even as he takes his music as a part of his inheritance.

In a New-Church view of life, as a reality, we make ample allowance for the inherited tendencies, conscious and unconscious, within man and around him. When we have made such allowance for these two exponents, we will find that our standard of judging men and their lives must be much modified. We must forsake the thought of a fixed standard whereby any life can be adjudged, and endeavor to gather from the inherent and the surrounding factors and exponents such modifiers as will give the integers of life, the will and understanding, their proper position in the problem and their proper influence upon the problem.

Vineland, N. J. ADOLPH ROEDER.

[*To be continued.*]

"THE FIRST HYMN TO THE CHRIST."

CHRIST! of tender lambs the Leader,
Shelter of each nestling bird,
Of our young the Guide and Pleader,
Let our song to Thee be heard;
While sweet praises each voice raises
To the everlasting Word.

King of Saints! the all-prevailing
Message of the Father's grace,
Lord of wisdom, grief-assailing
Saviour of our mortal race;
Shepherd Jesus, guide and lead us
To Thy heavenly pasture-place.

Fisher in the sea of mortals,
Whom Thy grace alone can save,
Luring us from sin's dark portals,
Luring from the hostile wave;
With Thy life so sweet and tender,
Save Thy saints, O Christ, we crave.

Lead, O King, to life eternal,
  In the footsteps Thou hast trod,
In the heavenly way supernal,
  Strength of those who worship God ;
Fount of Mercy, virtue's Author,
  Lead us with Thy staff and rod.

For Thy lowly life of teaching,
  Find Thou here Thy blest reward,
While the children, heavenward reaching,
  Sing the praises of their Lord ;
Children, tender, their Defender
  Praising in Divine accord.

— *Translated from the Greek of Clement of Alexandria, by Edward P. Weston.*

EXTRACTS FROM LETTERS OF DR. J. J. G. WILKINSON.

II.

THE PEOPLE.

JAN. 25, 1869.

WHAT you say about emigration of the British people to America is good so far as it can be done ; but it is not meant to be done adequately for the relief of our condition. Nor is it necessary. There is in every land a vast country to be won and cultivated, which is ample for the people — the back country of Christ's solidarity, of social righteousness. England organized so is sufficient for its families. Politically and socially I protest against being referred to future states, whether in heaven or in America, until we have brought the future state, which is presently possible, into England itself. I will not pamper unrighteousness by feeding it with all good things here, and letting my hopes off in puffs of aspiration which leave this world unchanged, and perhaps despise it.

What a fine piece of experiment is that ballot in Manchester. And the poor-man's candidate emerges nobly out of the secrecy and silence of the Liberal consciences of Manchester. After all, experiment such as this is full of charity — a Divine procedure.

THE CHURCH.

Feb. 1, 1869.

. . . . But, *en passant*, looking at Burgos Cathedral and its reddened steps and porches, does not every thing betoken that Swedenborg saw well when he predicted that we were coming into the Wars of the End of the Church? The separation of Churches from States, now immanent all over the planet — the struggle and blood which that involves — surely are materially prophesied in those calm words of his.

I wish you would read a little of Swedenborg; it would, I think, give you a fine torch wherewith to see in the mammoth *subterrene* of politics and modern society.

HOPE.

Feb. 8, 1869.

We must not be discouraged by prophecy or by portent. The good will come to the fore, and be born slowly, or quickly, with throes of ages. But our backs and our faith will be suited to our burden if we look aright.

I am not sure that destruction is so inevitable as might at first appear. If the State can be fairly constituted by eliminating for itself all patronage and protection of creeds, clerical, medical, and legal — which process appears to be going on — it, the State, may be able to keep order in the battle of disestablished and disendowed institutions, the one with the other. And then privilege is the malignant tooth and claw in nearly all the warring parties. Take that away, and they must all grant each other belligerent rights; which is the same thing as transferring their warfare.

Blood will no doubt cover the earth, but it may be the white blood of internal brain combats, rather than actual violence and bodily charge.

Let us hope.

SWEDENBORG.

February, 1869.

I am very glad that you are looking at Swedenborg, because you are in great kindred with him already; and that is one of the very reasons why you find his words to be such an ocean. You have half their meaning before you finish his sentences, and you do not quite know yet that there is another half which you have not. This gives a fluctuation to his half-filled sentences, and makes

their veritable dry land seem like water. But it is dry land in fair planetary proportion ; and what is more, it is dry land won out of the chaos of human thought.

Swedenborg is not, in my opinion, a wordy writer. He is voluminous, and in the interest of teaching, repetitious, but never verbose. His expression fits his thought like a skin.

I am sorry you have taken two volumes at once, the "Divine Love and Wisdom" alone would have discouraged you less.

That book, the first I ever read of Swedenborg, is of masterly gift. And yet it says such great, mere truths with good filling them, that things look trite which never have been said before.

The supremacy of the love element, its human form, its Godhead and manhead, its range from the Lord through the spiritual sun, its creativeness by correspondences, making all things and all spirits into vessels of love and wisdom, the order of human faculties as standing in the universal love ; the possible railroads of vision and of presence for mankind along the correspondential creative lines ; the moral laws of communication, and the modes of freedom. Surely these themes have not been treated elsewhere with such bodily insight, and powers of induction and deduction, natural as well as spiritual. Surely positive science has not before, or since, had such a master as Swedenborg.

The addition to him now possible is the social addition. The social world did not exist in his day, but only a Divinely-aggregated and hooped-up mass and functioning of individuals. But now, in accord with Swedenborg, human society is born ; and a new day of life and Doctrine too dawns.

RESURRECTION.

FEB. 22, 1869.

I sympathize easily with your mood. After being exercised doctrinally about "Christ's Resurrection Body," and perhaps feeling quite alien to the theme as a doctrine, it is the recreation heaven permits you to walk abroad into the landscape mysteries and revelations of nature and spiritualized imagination, and to breathe the great breaths of the fitness of things and souls, rather than the narrow tunnelling breaths of thoughts excavating under Alpine subjects to a new land which is still but doctrinal after all.

For myself, I have, and I pray for, and cultivate, faith in Christ's resurrection body, but no longer discuss or define it — the time for that is not yet. Until the housing of the poor, the solidarity

of the nation in all its parts is accepted and worked out, these supreme subjects of thought which depend for all their Divine irradiation on a love as supreme as themselves, cannot be seen at all. They are not individual but social doctrines, the product of Divine love burning in humanity, and of the kingdom of God established upon the whole earth, established at last in complete intentions and initial deeds.

THE MASSES.

March 1, 1869.

Your story of "Kings Lynn" is indeed, apparently, a striking one, yet it needed American eyes to witness it. Here we are so accustomed to embruted masses of population that positive starvation is the only tragedy we can think of as rousing the sentiments about them.

You, however, actually discern in them the absence of so easily absent a presence as childlike joy. Thank heaven that you have eyes to see, and ears to hear, their lack of so unusual a gift of God to these times.

Of course the gas of evil that has suspended the life of their natural merriment, besides from their own sins, for which we need not judge them, emanates from sepulchral ecclesiasticism, garnished with the cypresses and yew trees of greedy property, and Godless dominion — in short from the graveyard of a dead society, the whole of whose real status is kept up by the poor and needy, who are thus the perpetual gravediggers of man.

Unnatural, compulsory poverty is therefore the child-killer and the joy-killer of the world — the Herod which continually slays, in order to the murder of the Christ.

On the other hand, a certain amount of compulsory competence will be the first constitution of childhood upon earth. For, be it observed, though childhood is a gift, yet it is the Divine law of gifts that they shall afterwards be kept up and maintained by human wisdom and love. And so childhood in the Lord's sense requires maintaining, or the very babes of the womb will be really born brutes and criminals.

Besides other measures, unions of laborers, trades-unions, enacting and enforcing that no working man or woman in the kingdom shall have less than twenty-five or thirty shillings in the week, will gradually come, and make life possible in renewed habitations for the present millions of pauperized and joyless people.

All men and women, however, in this country are on board the ship of the natural sorrows now. The rich are the starving captains of the barks of the universal starvation.

But it will not take so very long for the joys to rule when the turn comes; for they in their sources are oceans of revival, to which even drowning sorrows are but drops.

HASTE.

March 24, 1869.

The hurry of the time seems increasingly upon me. Shall we not get to bear the speed with more nature and less blanching? For it will never be less — it is now at the least it will be. The opening of greater peace, greater faith, greater temperance in all things, will enable God to do with us what we could never, without being utterly broken, do of ourselves. How much cannot we do, where will our diligence stop, or our faculty be exhausted, when He pours consciously through us, and his force standing in our unhindering weakness is all in all?

REFLECTION.

March 29, 1869.

I stayed Sunday with the Countess de Noailles, at Meads, near Eastbourne, and had much edifying talk. And from the windows of her house on the cliff, just under Beachy Head, the sloping chalk downs rising all around, I saw the sea as from a ship's deck. How winter was written and painted and hinted upon it; and it seemed big with snow, like the day.

I fancy the more we inlook naturally, the more all surfaces are full of reflections which the outer eyes never see, but which are piled up story after story, and terrace by terrace, as faculty after faculty first loves, then observes, then watches into wholeness, and then fully comprehends and has them.

And it always strikes me that seeing reflections — in water for example — be they ever so striking, always implies the exercise of a faculty above the eye; though they are indeed afterward as patent to the eye as any of the sights of nature.

SWEDEN.

April 8, 1869.

You will be pleased to hear that we have good news from my young son who has been blasting the first rock of his first railway

— a line of ninety miles from Oskarshamn near Westervik, on the Baltic, to Nasjö, near the lower end of Lake Wettern in Sweden. A new-born iron nerve in Scandinavia, where before there was only slow flesh of granite and old roads!

Strange catenation of Providence! My translations of Swedenborg were our first family connexion with Sweden. This led by slow but sure stages to James's engineering connection with it; and now the links may be large indeed. So a gossamer thread almost invisible is first carried over the wide gulfs and great St. Lawrences of life; this draws a thicker thread; this a string; this a rope; this chain and chain; and the gossamer in all work and influx is the ancestor of the bridge.

Vision and insight are such floating bridges; and faith carries them to their first mark, and fixes them to the opposite shore and realizes its contact. Thereafter the ponderous future is Divinely sŭre; and the angels see the nations already on its highways.

THE SWEDISH REVOLUTION.*

In the pages of history are recorded no more interesting and wonderful events than those which are signalized in the lives and actions of the great heroes of Sweden, Gustavus Vasa and Gustavus Adolphus, and we might add nothing stranger or more romantic than the lives of Queen Christina and Charles XII. Of the first named but little is known by English readers. "The history of the Swedish Revolution," says Mr. Watson, "has never before been written in the English language." The "debt of gratitude" so often alluded to, as due to good authors, is certainly due to Mr. Watson. What has remained concealed from us or only partly known has now been brought forth in clear and strong light. It is not the work of a mere compiler, but exhibits the philosophy of history — the causes of that great struggle begun by the single hand of a wonderfully brave man and ending in results which not only decided the fate of Sweden, but paved the

*The Swedish Revolution under Gustavus Vasa. By Paul Barron Watson. Boston: Little, Brown, & Co. 1889.

way for the still greater struggle of a century later, the thirty years' war in which Sweden, under the leadership of Gustavus Adolphus, was so important a factor. The life of Gustavus Vasa is a romance, filled with deeds of valor and patriotism that might not be credited were they not attested by documentary evidence. The writers of Sweden have given us in their own language what they were able to gather, but the author of this history has not relied wholly upon them; he has made diligent personal search through the libraries of Sweden, especially in the Royal Library at Stockholm and in the Royal Archives of Sweden, as well as in the Library of the British Museum. This history, therefore, although treating of the events of three centuries ago, when Sweden was almost unknown as an independent nation, is yet as full of fresh interest as that of the French Revolution. It is a surprise to find that the letters of Gustavus Vasa detailing many things of his career are preserved in good order in the Royal Archives. The principal interest of the history, that part which is so romantic, centres in the early struggle against the oppression of Christian II. of Denmark which was the cause of the Revolution. There literally seemed to be no man who could free the country from this foreign yoke. It was not the uprising of the whole people, but the almost superhuman power and endurance and bravery of one man, who gathered around him a small band; at first only sixteen of the mountain peasants forming his body guard. His little army was raised to four hundred men, and soon increased to fifteen hundred. But these at first had no modern weapons of warfare, but only their picks and axes. They were mostly from the province of Dalarne (Dalecarlia) where the love of liberty was strongest. The work of recruiting, organizing, and sustaining his forces required great ingenuity and courage. But Gustavus was equal to every emergency, and his courage never flagged.

Gradually his successes won over to him the great body of the people and the leading men. The struggle lasted less than two years and a half. The old Cabinet had been destroyed by the bloody executions at Stockholm by Christian

II., so that in calling together the Diet, Gustavus had to select new men. His election as king was an easy thing. But our admiration for the hero of the early struggle begins to grow less, as we see this powerful spirit beginning to struggle with opposing factions and especially with the old bishops. The influence of the Reformation had just begun to make its way into Sweden, and gradually the new king began to resist the power claimed by the bishops, especially in reference to the church lands and revenues. He was very arbitrary; his will became the law, and very soon he showed the old Catholic party that he would cast his influence in favor of the Lutherans, and against the papal power. By his authority the first translation of the Bible into Swedish was made. What was needed at this crisis was a strong and determined spirit, and this was found; that his actions towards the clerical party were always just cannot be admitted; that he was obliged to say and do many things in the conduct of public affairs, especially in regard to the taxes, currency, and finances, that would not have been tolerated under different circumstances is readily seen. If it were a great and good thing for Sweden and the world it must be to his credit that Protestantism was first established in Sweden. The "Recess of Vesteras" and the "Ordinances" settled and defined the position of Sweden towards Rome. No Roman Catholic could henceforth remain on the throne of Sweden. It is asserted by Mr. Watson that no native of Sweden ever became a Romish priest. How this can be established as a fact I do not know. By the Ordinances of Vesteras, the power of the king over the appointments to ecclesiastical offices, or the confirmation of such appointments, was fully declared. There was a complete subordination of the ecclesiastical to the civil power. The powers of the bishops were not only taken from them, but they were deprived of their princely revenues so that the pomp and splendor which they exhibited before the poor and down-trodden peasantry became a thing of the past. Men of less learning and power filled some of the bishoprics. The closing reflections of the historian will be read with interest. He says:

The Revolution, whose main incidents have here been followed, recalls another revolution enacted nearly three centuries later amid the forests of the great continent of North America. Both originated in a long series of acts of tyranny, and each gave birth to a hero whose name has become a lasting synonym of strength and greatness. The lessons of history, however, are more often found in contrasts than in similarities, and the points of difference between these two upheavals are no less striking than their points of likeness.

The chief difference lies in the individual characteristics of the leaders. George Washington was preëminently a leader of the people. He embraced the popular cause from no other motive than a love of what he deemed the people's rights; and when the war of independence closed, he retired from public life, and allowed the nation whose battle he had fought to take the government of the country upon itself. The result was the most perfect system of republican government that the world has ever known. Gustavus, on the other hand, though actuated in a measure by enthusiasm for the public weal, was driven into the contest mainly by a necessity to save himself. The calm disinterestedness which marks the career of Washington was wholly wanting in the Swedish king. His readiness to debase the currency, his efforts to humiliate the bishops, his confiscation of church property, his intimacy with foreign courtiers — all show a desire for personal aggrandizement, inconsistent with an earnest longing to benefit his race. One must regret that the rare talents which he possessed and the brilliant opportunities that lay before him were not employed in more unselfish ends. It is true he gave his country a better constitution than it had before; he freed it from the atrocities of a horrid tyrant; he laid the axe at the root of many religious absurdities; and he relieved the people from a heavy load of religious burdens. But he did not lay that foundation of public liberty which the blood poured out by the Swedish people merited. Of all nations on the face of the globe none are more fitted by temperament for a republican form of government than the Swedes. They are calm, they are thoughtful, they are economical, and above all else they are imbued with an ardent love of liberty. It is hard, therefore, to repress the wish that Gustavus Vasa had been allowed, at the Diet of Vesteras, to lay aside the crown, and that in his place a leader had been chosen to carry on the good work

on the lines already drawn. The revolution had begun with a feeling that the Swedish nation was entitled to be ruled according to its ancient laws — that it was entitled to a representative form of government; and it was only because of the nation's admiration for its leader that this object was relinquished. The people having expelled one tyrant, chose another; and ere Gustavus closed his memorable reign, the principle of hereditary monarchy was once more engrafted on the nation. Nothing could demonstrate with greater clearness the extreme danger that is always imminent in blind enthusiasm for a popular and gifted leader.

I cannot close this review without calling attention to another work in Swedish history which covers the life of another one of the house of Vasa. "Christina, Queen of Sweden," by F. W. Bain, B. A., appearing simultaneously in England with "The Swedish Revolution" in this country, brings us to a century later. The facts and incidents in the life of this remarkable woman, the envy and admiration of all Europe in her day, and the match in learning, wit, and logic of even the cardinals at Rome are here presented as they have never been before. Her character is vindicated from the false stories and insinuations which envy first and Protestant hatred after her conversion to Rome heaped upon her. The child of Gustavus Adolphus, and the great grandchild of Gustavus Vasa, she inherited the spirit and courage of her ancestors. The "Semiramis of the North," as she was called, was beyond her age. What Swedenborg says of her in the "Spiritual Diary" can be understood by reading this history. It is of equal if not greater interest than Mr. Watson's book, and may well be read after its perusal.

Brookline, Mass. WILLARD H. HINKLEY.

HE who receives but does not give is like the Dead Sea. All the fresh floods of Jordan cannot sweeten its dead, salt depths. So all the streams of God's bounty cannot sweeten a heart that has no outlet; is ever receiving, yet never full and overflowing.—*Josiah Strong.*

THE STAR IN THE EAST.

Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold there came wise men from the East to Jerusalem, saying, Where is He that is born King of the Jews? For we have seen His star in the East, and are come to worship Him.

Such is the Gospel's simple introduction to the story of the wise men who came and bowed down to the Child of Bethlehem. The Gentiles, it had been written, "shall come to Thy light, and kings to the brightness of Thy rising." It was the wisdom of the old coming to greet the wisdom of the new. It was Gentilism at its best, longing for the kingdom of heaven, and searching for its King. For there is now little or no doubt but that these magi were priests from Persia. And it was in Persia that Gentilism at this time attained its highest reach.

The Magian system represented the highest learning of the period we are considering. It was called the system of light. For Zoroaster taught that "light is eternal — that the Lord of the universe is light; but because there was an eternal light, there was also an eternal possibility of the absence of light." All the heavenly bodies, but especially the stars, were studied under the impulse of this religious system. For the stars, which seem to have "in their mystic motion an invisible sympathy with human life and its mysterious destinies," became to them the heavenly witnesses and defenders of that light which they reverenced.

And then there was another significant feature of this venerable system — one which afforded a point of contact with the faith that grew up in Palestine. According to Zoroaster, life is a battle between right and wrong, waged by a communion of good men, fighting against bad men and bad principles; and the work of this life is to so unite a community of the good against the evil as to form here a kingdom of heaven. Long and sore would the conflict be; but in the

end the victory would be sure. For they also looked for a Redeemer who should some day come to be the champion of the right and the true.*

And now we are prepared somewhat to enter into the spirit of this visit of the wise men. Ten, perhaps, twelve hundred years had passed since Zoroaster had laid the foundations of this mighty system. And now a company of these Magians, longing, as others had longed, for the kingdom of light, loving the same stars which had for ages been shining out in the mighty skies of the East, suddenly began that long, strange pilgrimage at the other end of which stood a little house in far-off Bethlehem.

Three sources of information they must have had: 1. By their close contact with the Jews during the dispersion and Babylonian captivity, they had opportunity to learn from the Hebrew Scriptures that a Messiah was expected to come and establish a universal kingdom of righteousness, such as they were longing for. And wonderful, no doubt, and beautiful as wonderful, would be that old, old prophecy of Balaam: "I shall see Him, but not now; I shall behold Him, but not nigh; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel."

2. Current throughout that wide region of earth which we commonly call "the East," was, as we know, an ancient revelation or Scripture which the New Church has come to speak of as the Ancient Word. Joshua's apostrophe to the sun and moon appears to have been a quotation from the Book of Jasher,† which was a part of this Ancient Word. Our information as to the contents of this Scripture is not very full. We know that it was symbolic in style, and it seems quite certain that it treated of the coming of a mighty Deliverer, filling the whole religious world of the ancients with an expectation of a heaven-descended Conqueror or Saviour. Such an expectation, after centuries of tradition, appeared in the stories of Hercules, Osiris, and the like.

3. There was granted to the magi the language of a star.

* See Clarke's "Ten Great Religions."

† JOSHUA x. 12, 13.

This has presented difficulties to even reverent minds; difficulties however which have grown out of persistent attempts to identify it with some particular body in the stellar universe — now a comet, now an appearance caused by the conjunction of some of the planets, now a luminary, whether meteoric or otherwise, created for the purpose. But it seems quite clear that whatever else this star may have been it was not material; for it does not appear to have been seen by any but the wise men; it disappeared for a time even from their sight; and it certainly exercised intelligence, appearing to them a second time in Jerusalem, leading them from there to Bethlehem, and then standing over the place where the young Child was.

But why this literalism? To the magi the stars were sacred. They watched them in the calm depths of their Persian skies as something more than human. To them they were counsellors, protectors, guides, faithful benefactors. They were the soldiers of Ormazd, the King of Light, who waged war against Ahriman, the King of Darkness. They were divided into companies and groups, each having their captains. All these were grouped into four great divisions. Over the East ruled *Tistrya* (Jupiter); over the West, *Sitavisa* (Saturn); over the South, *Vanant* (Mercury); over the North, *Haptoiringa* (Mars).*

Turn now to the Gospel story. There came a company of wise men to Jerusalem, asking for the new-born King; for, they said: "We have seen His star in the East, and are come to worship Him." They are speaking as Orientals; men with the most poetic feelings and delicate imaginations, to whom everything about them seems sensitive with life — not as Americans or stolid Englishmen. "We have seen His star in the East" — some bright watchman from the sky; some angel or society of angels, we think, who, throughout this story of the Nativity, keep coming and going, making known that the promise of the ages was being fulfilled in the land of Juda. And this, in their poetic tongue — all the more beautiful because so true to correspondence — would be their star, their faithful star, a herald from that glittering army in the skies,

* "Ten Great Religions."

bringing them tidings of their King. To Zacharias, to Mary, to Joseph, to the shepherds, God granted that tidings of the Messiah should be brought by messengers from heaven. Why not to the magi, to whom such a herald or shining host would be as a star?

Such a star could indeed direct them in their journey to Jerusalem; such a star could appear to them once more in the holy city and lead them to Bethlehem rejoicing, and poise itself over the place where the young Child was.

This search of the wise men is the search of all who so number their days that they may apply their hearts unto wisdom, and who long for the Light of Life. Only wise men would undertake such a pilgrimage. "A brutish man knoweth not, neither doth a fool understand this." For "the fool hath said in his heart, There is no God." "The wicked [also] through the pride of his countenance will not seek after God." The star in the East is the simple, general knowledge of the Lord with which we must begin. To come into a living realization of the fact of God Messiah we must be willing to travel spiritually — not necessarily from land to land, but from state to state, or as the Word expresses it, "from strength to strength." We must be instructed in the doctrines of the church, and learn from the Word where is He that is born King of the Jews. Investigations of this kind oftentimes involve us in states of perplexity. We may even seem to lose our star for a time and be left standing perplexed amid the opinions and speculations of the "wise and prudent." It is the price men pay for that blessed certainty of belief to which such experiences are intended to lead. Although a knowledge of the Lord is first given as a kind of revelation, yet by the very constitution of our being, we must be willing to go through a period of instruction, of investigation, of anxious questioning, in order that faith may not be a blind faith, and God a mere name. Especially are we to try to understand the real meaning of the Word. For He who is the Word has said: "Search the Scriptures for in them ye think ye have eternal life; and they are they which testify of Me." If we do not neglect this part of our experience, in

which we seem to have to push and explore, and nerve ourselves for repeated efforts, there will then come what has been called "the second spring-tide of life — a second faith deeper than childhood ever knew, when life has got a new meaning." Doubt yields to certainty; questioning to adoration. The star comes forth again. "And when they saw the star, they rejoiced with exceeding great joy." To Bethlehem it led the way. Over the child of Bethlehem it paused in its flight. Here is rest. Here the wise give of their love, their faith, their obedience. And then the wise men returned to their country by another way. The plottings of Herod, the discussions of the priests and the scribes were not to be gone through with again. They came enquiring, searching, longing — they returned adoring.

Roxbury, Mass. JULIAN K. SMYTH.

THOU ART THE LORD.

THOU art the Lord. At morning's light
I thank Thee for Thy care at night;
And in the sunny heart of noon
I praise for love and each great boon,
For all true comrades in the fight.

At morn and noon I praise Thy might;
And on some grassy, sunlit height
I whisper, "I shall know Thee soon:
Thou art the Lord."

Thou art the Lord, my heart would say,
As falls the curtain of the day:
Thy boundless love and matchless grace
Proclaim Thee Master of each race,
The Sov'reign of each life and way.

And so at eve, when night-birds' lay
I hear, and insects chirp away,
Thus, too, say I, in my poor place:
Thou art the Lord.

— *Watchman.*

THE PROCESS OF OUR LORD'S GLORIFICATION.

WHAT was accomplished by means of the Incarnation of our Lord as regards His body is a question on which we may expect new light all along the ages of the soul. Hence it were folly to present any statement as exhaustive. But men must inquire — we are so constituted — therefore our Lord has given us the elements of a true answer in the New-Church writings. Without extending it to citations from those writings, an attempt to combine their substance will be made.

For convenience we may set down the first end of the Incarnation as the conquest of the hells. We then may say the second was the formation of a Divine and Infinite body, to be ensouled by Jehovah God from eternity thenceforth forever — this body to be the medium of His manifestation, providence, and salvation to the earths and heavens from the hour of a perfect union between them.

We are led to understand that this Divine Humanity was formed parallel to, that is progressively with, the subduing of the infernals. How was it done? and what was the connection?

The nature our Lord received from Mary — that is, the body put away at last — was what gave those infernals all their access to Him. Into that inheritance He had from her, they could flow in when permitted. They did this at every assault upon Him, seeking as an assailing army first to storm the outworks of the fort and then to make them a new position for the capture of the inner stronghold itself. But at this point of interior attack they always were defeated. Within the nature from the mother in all men is the nature from the father — in general, the soul. But in our Lord the soul was from no human father — it was the infinite Divine itself. The infernals then always were arrested and subdued there, and then in the outer nature.

But to subdue them there a little reflection will enable us to see that the infinite soul within our Lord must form for itself an instrument of action. He would be compelled, in

the very crisis and passage of His opposition to form an organism of resistance, that is, a new external nature. Because in each assault these infernals had influence over the ultimates of His being, that is, the entire natural structure He derived from Mary. Now all power is applied in ultimates. Hence what should have externally applied His Divine resistance was weak and could not be of adequate use. The reason, as said, being that the inherited depravity from Mary opened it to the infernals, and would have possessed them of it, wholly, at each assault. For, knowing Who He was, all hell stood in at each attack upon Him. Hence another ultimate or instrument of opposition which could not fail, must be formed to give application to His resistance. Now whence could this be constituted? Of course it could only be out of the infinite Divine substance He had within — there was no other source. The conception then is that the infinite Divine gave up its inherited human outer instrument, or body, to the force of every onset, and then was compelled to ultimate itself from within itself — to externalize itself — to reduce and adapt itself, in order to meet that enemy on the low plane where he was thus entrenched. And the conception is that a work of this kind was done by the infinite Divine, by the soul within our Lord, at each assault.

Thus resulted a progressive formation of the Divine humanity. It was in this way: each special attack was led by some one society of the hells, that is, by some collection of the infernals embodying some specific range of evil. All the hells were ranged in support behind them; but a specific group thus always led and gave character to the assault; and at each assault a different group. This group then entered that range of our Lord's external faculties — that portion of His inherited natural organism corresponding to themselves. It was nearly a conquest in their hands; but at that point they were arrested.

There they were met and deeper inroad stopped by the infinite Divine within. But to do this the infinite soul ultimated itself of necessity first in substance, then into form and faculty in substitution for what was thus open to the enemy. Much as if a man had his right arm lopped off in

battle, but were then endowed with a miraculous power to project another arm from that shoulder more potent than the first, and which no stroke of any enemy could disable. Exactly so the infinite Divine within our Lord actually constituted from the essence of its own Divinity such a substitute on each occasion for the element of His evil inherited humanity assailed. At this point we need carefully reflect. Must not this ultimation of Divine substance have in each case remained after the assault was over? Would it not permanently replace the effete and conquered tissues which had failed, and which we are to conceive as in a sense destroyed or forever put away as an effect of their weakness? Evidently, if this was so, that Divine and infinite organism, the Divine Humanity, thus progressively was formed. Each contest developed it and carried it toward its full amplitude and perfection; so that when the last assault had been repelled, an entire Divine and infinite external, in perfect human form, was constituted — the now perfected creation of the infinite Divine within. Thus was produced the Divine Humanity — that is, a proper and adequate body for the Omnipotent God, which at once and thenceforth veils and empowers Him in the outermost ultimates of His universe forever more.

When our Lord entered on His ministry at thirty years of age, this process in the formation of His Divine body had gone far, though it was not yet full. By or through it, then, He wrought His marvellous miracles. When He was translated before Peter, James, and John, we may suppose it was this Divine and infinite body which they saw shining as the light. But to its utmost fulness we must imagine that it was not completed till the final day of His ascension from the Mount of Olives. That ascension meant the full, everlasting union between that Divine Humanity, and the ever infinite Jehovah — the Almighty Father — He Who is from eternity to eternity. Then, perfectly, they were made one; our Lord Jesus Christ infinitely glorified, Jehovah God, the Saviour of mankind, intimately omnipresent on every plane of His universe forevermore.

Salem, Mass. M. J. Callan.

OPEN LETTERS.

MARRIAGES OF RELIGIOUS DISCORD.

Editor of the New-Jerusalem Magazine:—

THE truth that "there is no love truly conjugial between those of different religion," and that, therefore, marriages between persons of different religious faiths are contrary to Divine order, does not, I think, justify the conclusions set forth in the remarks in your last issue under the heading: "Marriages of Members of Different Churches." For external denominational affiliations are not always, and cannot in this world always be, based upon real religious faiths and beliefs. In the Episcopal communion, for instance, there exist, apparently, many varieties of faith, and many degrees of spiritual intelligence — the individuals who thus differ maintaining their connection, in many cases, because they feel that on the whole they cannot do better. With their denomination they feel it a duty to coöperate as far as they can, and they find no other denomination with which they can coöperate more fully. It is the same with other religious bodies — that organized in the name of the New Church forming no exception. Some members of the older communions may be receiving the light of the New Dispensation in large measure, while some members of our own communion may be receiving very little of it. My point is that external affiliation is not a sure indication of what the faith really is — as, in fact, your fifth paragraph admits. Under these conditions, I conceive, it may sometimes very naturally and properly happen that a member of a New-Church Society may find a conjugial mate outside of his external communion rather than within it. And in this I can see nothing either to object to or to regret.

The disposition to consider the societies organized in the name of the New Church as comprehending all that there is in the world of that church, I believe to be unwarranted by the writings of Swedenborg, and harmful even to these societies. The New Church is much broader than this view would indicate. The lines which mark its boundaries cannot be discerned by human eyes; and attempts — however well meant — to define them in the manner

which the logic of the remarks under consideration compels, seem to me both short-sighted and uncharitable.

And when we reflect that some of the most earnest, intelligent, and useful receivers and teachers of the heavenly doctrines, among whom I may mention the well-known names of the Rev. John Clowes, of Manchester, England, and the Rev. Mr. Clissold, have been, and have remained, members of the Episcopal communion; and when we remember farther that Swedenborg has expressly taught (T. C. R. 98) that the Athanasian Creed may be so construed as to agree with the truth; and when we still farther reflect that Swedenborg himself never outwardly repudiated the Lutheran communion in which he had been brought up — but that he even received the sacrament as administered by it just before his death, the position of the writer, whose remarks I am criticizing, appears the more unjustifiable.

I believe that to teach denominational isolation in this way will tend to disintegrate the societies of the New Church rather than to consolidate them. I think that in his relations with members of other external communions a member of a New-Church Society ought to be left in perfect freedom. And in such freedom he will cheerfully and cordially be left when a truer spirit shall prevail in regard to such questions — a spirit which shall joyfully recognize the new life that is even now manifesting itself in that old church which, though dead as to its former errors, "shall again revive, and derive its spirit through heaven from the Lord." (T. C. R. 846.)

CHARLES H. MOORE.

[We were glad to receive this letter, though it seems to us to be directed to a point which was not in the article criticized, as it certainly was not in the thought of the writer, that is, the idea that all within our organization are religious, and all without it irreligious, which is manifestly, wherever it be found, mere Phariseeism. — EDITOR.]

ABSOLUTION.

Editor of the New-Jerusalem Magazine: —

IN the *Messenger* of Nov. 6, in the proceedings of the Ohio Conference of Ministers, it is stated that a young lady left a New-Church congregation "to join the Catholic Church, because she found in the confessional the comfort and support she needed." This leads me to invite attention to the fact that the New Church already provides for just such cases as hers; it would seem, there-

fore, that there is no necessity for establishing "a nineteenth century confessional for young people." Pastors may from some cause, and in some way, fail to perform their duties, but such failures should not, I submit, be made the occasion of reflecting on the church by suggesting inefficiency and lack of completeness. In T. C. R. 518, 528, and 532, there is shown what actual and true Repentance is, and at the end of 539 it is said ". . . . it is not hurtful for any one whose conscience is burdened, to enumerate his sins before a minister of the church, for the sake of absolution and alleviation. . . . But this confession is natural; but that above described (n. 518, 528, and 532) is spiritual."

I am impressed with the idea that all of us have more or less the desire for sympathy from others, and some of us are more easily disturbed than others; some of us again have a morbid *penchant* for magnifying and parading our shortcomings and troubles.

CHARLESTON, S. C. W. J. BALENTINE.

REPLY TO MR. MAYHEW.

Editor of the New-Jerusalem Magazine: —

DEAR SIR: Having good reason to believe that I am the "New-Churchman" whose spiritual lapse was deplored by Rev. W. H. Mayhew in your number for November, I would, with your leave respectfully request him to forward you the letter to which he refers as evidence of the "sad" state to which a New-Churchman may be reduced by an absorbing interest in questions of social reform. Its publication, as a sequel to his article in the MAGAZINE, regarded from Mr. Mayhew's standpoint, will justify his comments, and serve as a warning to others. From mine, it will in its measure, illustrate the perils that await an unfamiliar idea when it fails of being recognized as in accord with the contents of the mental storehouse to which it seeks admission. It will show that when first presented to even a cultured, conscientious, and experienced New-Churchman, it is quite possible that it may not only be summarily rejected as a falsity, but be wholly misunderstood; and, as a consequence, when subsequently, occasion seems to call, wholly misrepresented.

"A NEW-CHURCHMAN."

SWEDENBORG STUDIES.

OUR PLANE OF CONSCIOUSNESS.

THE question has recently been raised, Is the mind conscious on any other plane during this life than the natural? If an affirmative answer be given to this question, the answer may be made that then we should be conscious, as we are not, of what goes on in heaven. If a negative answer be given, the objection may be made that we are expressly told that in the case of a religious man, the higher degrees of his mind are "opened," an expression which to many carries with it the idea of an elevated consciousness including these opened degrees. We shall answer the question one point at a time.

1. Higher degrees are opened in this life. We find this stated frequently in the doctrines and always in unmistakable terms; for example:

> The degrees of life with man are opened successively, the first by a life according to what is fair and just, the second by a life according to the truths of faith from the Word and the goods of charity therefrom, and the third according to the good of mutual love and of love to the Lord. Thus are successively opened three degrees of life with man, and so the three heavens with him. (A. C. 9594.)
>
> These three degrees are thus successively opened with man. (D. L. W. 237.)

2. This opening of these higher degrees does not mean that the man becomes conscious in them; it means that they are in process of development, whereas, if he turn to evil, they are closed and remain undeveloped. We are distinctly taught that, during this life, we are conscious on the natural plane only:

> Man does not know that these degrees are opened, until he is separated from the first degree which is natural, by the death of the body. (D. W. VIII.)

There are three degrees of the heavens, that is, of angels in the heavens. The same number of degrees exist with men in the world who are angels, but at that time they do not know what is going on in their internals; these are opened after death. (A. C. 5550.)

These degrees are opened with a man by the Lord actually, but not perceptibly and sensibly until after his departure out of the world. (D. P. 32.)

So long as man lives in the world and is thereby in the natural degree, he cannot be elevated into wisdom itself such as exists with the angels, but only into higher light up to the angels and into receiving enlightenment from their light. (D. L. W. 256.)

So long as man lives in the world, he does not know anything about the opening of these degrees in himself. The reason is that he is then in the natural degree. (D. L. W. 238.)

These perfections do not appear to any one so long as he lives in the world, because he is then in the lowest degree, and the higher degrees cannot be known from the lowest, but they are known after death. (D. L. W. 203.)

The three degrees of ascent in the spiritual world do not appear until he puts off the earthly body. (D. L. W. 67.)

He does not come into the spiritual itself or the celestial itself till after death. (S. S. 68.)

There are as many degrees in man as there are heavens and they are opened after death according to his life. (H. H. 33.)

3. It equally appears from the passages just quoted that during this life the higher degrees are not consciously opened and that the natural plane is that to which our consciousness is restricted.

4. It is evident that Swedenborg was an exception to this rule, becoming conscious in all the planes so that he could intelligently describe them. He could ascend in consciousness and speak with the angels, or listen to what was said in heavenly councils, and then he could descend in thought to write what he had seen and to live the statesman's life. He speaks in a general way of such a case when he says:

The man with whom the spiritual degree has been opened comes into that wisdom when he dies, and he can also come into it by a laying asleep of the sensations of the body. (D. L. W. 257.)

When Daniel was "in a deep sleep on his face on the ground," when the disciples' eyes were "heavy with sleep," they were in a similar state to that described by a "laying asleep of the bodily sensations."

6. In heaven the consciousness does not range over all three degrees or planes but is restricted to its own plane, as we learn from the following passage:

> With those who are in the inmost heaven the third degree is opened, and the second and first are closed; with those who are in the middle heaven the second degree is open, and the first and third closed; with those who are in the lowest heaven, the second and third are closed. As soon therefore as an angel of the third heaven looks down into a society of the second and speaks with any one there, his third degree is closed and he is deprived of his wisdom, because this resides in his third degree, and he has none in the second and first. (H. H. 208.)

LATIN–ENGLISH EDITION.

We have received from the American Swedenborg Printing and Publishing Society the first volume of the "Apocalypse Explained" edited by Rev. S. H. Worcester and translated by Rev. J. C. Ager and others. The whole work will apparently include some ten volumes. Nothing could be finer than the plan adopted in this volume. The page is large and the border is wide, and the pages which face each other are so much alike that at first sight the reader does not notice that he has on his left hand the Latin and on his right the English. It was necessary, however, to use a smaller type for the English as it must be rather longer than the Latin.

The advisability of thus combining Latin and English will appear from the sales. It seems to us that the idea is admirable, if the expense be not too great.

So many have put their hand to translating Swedenborg that when one opens a new translation he looks at once to see what has been done with certain difficult words and phrases in the hope always of seeing a final solution of the problems which they furnish. That great progress has been made in this direction since the first faithful but unskilful

work of fifty years ago is well known. That some room remains for improvement all admit; and at present all work in this field must be regarded as in a degree experimental. If we here note any thing to criticize, it is done for the sake of the work which is of so much importance in bringing the doctrines to the comprehension of readers.

The greatest care has evidently been taken in this translation to be exact without being so strict as to incur blame for excessive literalness. One would be impelled to this exactness by the fact that the original would always be before the reader's eye. And perhaps this thought has sometimes led to excess. We confess that we do not see why a hyphen is required in "flows-in" even if that be a translation of *influit*. If this were carried out in all cases in which an English preposition represents a Latin prefix, we should have many other hyphens. Why not "going-forth" for *procedens*, "hung-up" for *suspenduntur*, and so on? But if these go free of the hyphen, why should we not say "flows in," without it?

The retention of Latin words as untranslatable has been nearly done away with here, and this is a great gain, so great that we regret to find the italicized *proprium* in several instances, and the awkwardness of it is increased by bracketed explanations, as in n. 23 — *proprium* [selfhood or what is their own], or in n. 77, twice — *proprium* [what is his own], or in n. 151 — will, *proprium*. However inadequate the English phrases may seem, we can but regard their use as necessary, with the omission of the Latin word.

The difficulty of rendering the words for knowing and knowledge has been relieved by rendering *sciunt*, in n. 7, by "are acquainted with." The objection to this is not only its length, but its perfect equivalence of meaning to the plain and brief "know." So we have "is unacquainted with," in n. 63, for *non scit*, and the same word is rendered in n. 66 by "is aware."

The Latin *ultimum*, which has generally been rendered by "ultimate," is here translated "outmost." This is a good word, but it is perhaps true that the word "ultimate" has become so familiar to our people that "outmost" will not be

welcome; and it will occur to readers that *ultimum* not only occurs with "inmost" but with "first," so that it must have a double sense which neither "outmost" nor "last" will supply, but which "ultimate" can be made to furnish.

There are a few other points which might be remarked upon, such as "lampstands" constantly recurring for "candlesticks," following the marginal reading of the revised version; "associate" instead of "companion;" "Ephesian church," which is exactly representative of the Latin instead of the "church in Ephesus" which would represent the Greek; but there are few things to be criticized. The whole work has been thoroughly and faithfully done; revision of translation by a competent company before publication was undoubtedly beneficial.

The insertion of the divisions made by Mr. Potts in his Concordance, adds value to the edition, which is the best for purposes of reference that could be devised, and a marvel of ingenuity in this respect it certainly is.

ANOTHER LATIN VOLUME.

The issue of Latin reprints by the American Swedenborg Printing and Publishing Society under the very careful editorship of Rev. S. H. Worcester, has reached its tenth volume, which, in the handsome binding of the series, contains the Four Doctrines and the Last Judgment with its Continuation. The same sizes of type are used as in the other volumes and the same care has been taken to aid the eye in looking for a reference. The critical notes attached to each portion show just what the editor has done in correcting typographical errors, and include some suggested changes of such importance as to deserve close examination when full attention can be given to them.

LATIN ORIGINALS.

Having had an opportunity to procure some original editions from the library of Dr. Kahl, of Lund, we are willing to dispose of duplicates at cost.

BOOK NOTICES.

THE UNSEEN WORLD. By THOMAS CHILD. London: James Speirs. 1889. pp. 242.

WE heartily welcome a needed book from the pen of one well qualified to prepare it. Although these chapters are only reports of extemporaneous lectures they make a fine presentation of their topic. Mr. Child has a cool, clear head, and loves to reason; he is also at home in the Scriptures; and the result is an interesting book, likely to be very helpful to thoughtful people. His subjects are: Rational Proof of the Unseen World; Scriptural Proofs; Its Locality, Nature, and Conditions; Its Necessity to Man and Its Influence upon Him; The Last Judgment; The Second Coming; The Establishment of a New Church; The Lord's Resurrection; Man's Resurrection, Death, Life Hereafter; The Intermediate State, Hell, Heaven. Mr. Child is always original and fearless. He states the difficulties fully. He expects little from his audience except to assent to what is fully proven. He never wastes a word. Sometimes, as when he suggests that Elijah was killed by a storm before he was taken up, and that the fish and honeycomb must have been reduced to their elements or dissipated in our Lord's hands, he adds to the doctrine, but this is rarely done. He is generally the teacher exceptionally well adapted to his work.

THE *Universalist Quarterly* came out in January with a new style and with interesting contents. The best that we found in it was in President Capen's paper on missions when he said:

> The attribute of the soul which puts all others into subordination is love. The love of Christ constraineth us. I can do all things through Christ strengthening me. We are more than conquerors through Him that loved us. This love, too, must be wholly without limitation. It must not be conditioned on any facts of human experience. It must not be restricted in its operation by ignorance, by unbelief, by character, by habit, nor by actual sin. I am aware that Dr. Webb, and Joseph Cook, and many other eminent lights of the church think otherwise, that they believe and teach that the nerve of missions consists in a love that is constricted, confined, and conditioned after the narrowest and meanest of all human conceptions. But I am persuaded that these learned doctors of today have read the New Testament
>
> "With averted look,
> Spelling it backward like a Hebrew book,"

and from them I appeal, without fear of impeachment, to the Apostle to the Gentiles, and to those efforts of the primitive church which in three short centuries swept the paganism of the empire almost out of existence, and supplanted the eagles of Rome with the banner of the cross. Unless the greatest historic examples are misleading, unless the key on which the New Testament is strung is wholly false, the motive which bears down all others, which is absolutely irresistible, is love.

THE *Methodist Review*, under Dr. Mendenhall's management is distinguishing itself for its defence, against almost all similar publications, of the inspiration of Scripture. In the last number there were valuable articles on the Book of Joshua, by Dr. H. M. Harman, and on Progress in Assyrian Research, by Dr. R. B. Rogers, but we would especially commend the editorial on The Limitations of Biblical Criticism, in which we find such declarations as the following:

We hold that the Book of Isaiah was written by the prophet of that name, and that the Book of Daniel was written by the prophet Daniel.

We hold that the prophetical Scriptures are predictive of the Messiah, and that their highest value arises from the predictive element in them. The rationalist rejects this element and reduces prophecy to a form of religious instruction. This we oppose as destructive of the inspirational character of prophecy.

We hold that the historical books of the Old and New Testaments are infallible. Such apparent exceptions as mistakes in dates, numbers, etc., in translations, are incidental to the main fact, and subject to correction as research shall justify. Slight errors, attributable to copyists and expunged as the facts shall be ascertained, do not invalidate the fundamental position of infallibility, any more than slight errors in a book of arithmetic invalidate the science of arithmetic. Certainly by reason of such things, if they exist, we are not authorized to form a school or party whose chief programme is to declare against the infallibility of the Holy Scriptures. Far better is it to work to eliminate the errors through the purification of the text — a work for "lower" critics — and establish infallibility, than to hurrah over the errors and pronounce against infallibility.

WHITHER? O WHITHER? TELL ME WHERE. By JAMES MCCOSH. New York: Charles Scribner's Sons. 1889. pp. 47.

THE assault which Prof. Briggs made in his book "Whither?" upon Calvinism has brought out from the eminent ex-President of Princeton a reply which is worthy of being widely read, because, although it is too full of himself, it shows the double tendency to love old tenets and to recognize the power of new ones. Dr. McCosh is himself in favor of revising the Confession, but he deprecates the wholsale criticisms of a younger man. Himself a fearless and progressive teacher in his day, he shrinks from the present demands of criticism. And there is reason for his attitude be-

cause, as he sees and shows, the higher criticism contains within it at present a bolder contempt of revelation than formerly.

THE KINGDOM OF THE UNSELFISH; OR, THE EMPIRE OF THE WISE. JOHN LORD PECK. New York: Empire Book Bureau. 1889. pp. 486. $1.50.

THERE is no art either of author or publisher in this book which goes over the moral and social questions of the day without a logical plan. But the honesty of the writer, his freedom from passion, and his love of his fellow men are apparent. He has some knowledge of our doctrines and refers to Swedenborg, in high terms, but he has no idea of the value of Scripture, being so unwise as to say that "the record of his [Jesus'] utterances is too confused and too much corrupted by fraud for me to decide what they meant or what they really were."

When all matters come to be right he believes that the whole population will own the earth; that land will not be entailed from one generation to another; that providing for the wants of people will then give employment to all; that all will be free to choose occupations; that the most disagreeable uses will then have the largest pay; that woman will be paid the same as man; that the hours of labor will be no more than is necessary to keep up the supply; that all will have what they earn; that all children will be educated alike; that all overseers will be elected by their workmen; that the monopolies will be confiscated; that all will vote; and that this state of things, to be brought in by evolution, will constitute the "Kingdom of the Unselfish." "As complete a view of it as any was that possessed by Emanuel Swedenborg."

THE *Andover Review* had in its December number a highly important article on "The Old Pessimism and the New," by Rev. C. B. Brewster, who showed the resemblance in essentials between Buddhism and the doctrines of Schopenhauer, bringing out also the contrast between the poetic, refined form given to the pessimism of India, and the selfish and gross form given to it in the mind of the German. The number also contained wise papers on "The Devotional Element in Work and Worship" and on "Pulpit Prayer," and an instructive account of Holman Hunt and the Pre-Raphaelites. The editor stated that they would enlarge the sphere of their already broad publication. Houghton, Mifflin, & Co., Boston. $4.00 a year.

FROM OVER THE BORDER. By BENJ. G. SMITH. Chicago: Charles H. Kerr & Co. 1890. pp. 238. $1.00.

A BOOK descriptive of the other life, by one of our contributors, now deceased, was most cordially received. We quote from the preface:

If this little book shall aid in extending a faith in the doctrine that death is but the beginning of a higher life, and that at the close of man's earthly career he enters upon another, which may be of a far superior order, it should be welcome to all who, still lingering in "the vale of tears," may be in doubt as to what lies beyond the grave.

Enlightened reason, the songs of the poets, the revelations of the prophets, literal or esoteric — among whom is there none whose lifting of the vail has been more complete than that of the Swedish seer — have ever united in the assertion or ecstatic reception of the sublime and solemn doctrine, so full of brilliant hope and consoling faith, enunciated in the promise of our Lord, "Because I live, ye shall live also."

There are twenty-one chapters describing the experience of a spirit on a lake, in a cathedral, at a school, on a journey, and elsewhere. The book is finely printed, the style is always dignified, and much spiritual truth is brought out. We confess to a doubt as to the possibility, when only general principles of heavenly order have been given us, of constructing an adequate description of a world far beyond our minds to conceive and our language to express. But let our readers judge for themselves:

Serena appeared to take much interest in the house, but particularly in its situation, as did we all. Our friends the birds had followed us, and what with their songs, and the sound of falling waters, the scene was quite animated. While we were taking a last look over the valley, Serena said she was sure our house was visible in a remote part of it, and not very far from the river. Christopher said she was right, and that this had confirmed him in the choice of this locality for his dwelling; and Serena, putting her eye to the glass to look at the house, presently said she had seen everything as if it had been close at hand, but that at a little distance from the cottage there was a poor, elderly, apparently lame lady by the wayside, crying. It was evident she was not long from the world, and might be looking for friends she was unable to find. We then descended to the base of the hill and returned to the gondola, not failing to see and partake of the fruits so abundant on these islands, among which I again noticed the gold and silver grapes and the bread-fruit.

When Serena came to the weeping lady, she told her that her husband would soon be with her, but that she must come into the house and make herself presentable, as he was on his way with Sidney, and would be in sight in a very short time. Then her tears ceased to flow, and Christopher, observing she was somewhat lame, took her up in his arms and carried her into the house, where Serena, from a well-stocked wardrobe, made selections, by means of which she completely

transformed the poor lone wanderer, much to her delight. She seemed to object to the apparel provided for her, as making her look too young; but Serena assured her she was going to become young again, and that her husband had already begun to improve in his appearance.

The Religion of the Future, by Imogene C. Fales, is a remarkably wise pamphlet published by the Esoteric Company of Boston. The writer's contention is that a new age has already begun and that changes of a hopeful character are taking place in all directions. She explains creation, the correspondence of matter with spirit, and the immanence of God in nature. She holds that competition in business is to give way to coöperation, and that this and related changes will constitute the Second Coming of the Lord. "The religion of the future is the religion of humanity with Christ Jesus at its head." "Christianity is coming again into the world with a force and power never imagined by its devoted adherents."

The Birth from Above. By Rev. Charles F. Lee. Boston: Universalist Publishing House. 1889. pp. 104. 25 cents.

This neat little volume is number six of the Manuals of Faith and Duty which we have before commended as embodying an excellent idea. In treating of the new birth, Mr. Lee rightly distinguishes conversion from regeneration and gives useful suggestions as to his subject, but he has little to say as to the regenerating process and passes it over as a mystery to us as much as it must have been to Nicodemus.

Lil. *Anonymous.* pp. 301. $1.00. Flipwing. By Lily F. Wesselhoeft. pp. 277. $1.25. Boston: Roberts Brothers. 1889.

Lil is a good English story, full of fresh air and lively children, like "Miss Toosey's Mission," "Tip-Cat," "Pen," and the other stories of this author. The only trouble with this one is that Lil, the brave, unselfish, invalid girl, is not disposed of as the reader desires. In fact that what we must call a very unsatisfactory arrangement is made with the leading characters.

Flipwing is a bat in a story in which two brothers of different characters enter, and also a group of animals all of which can talk. The brogue put into the mouths of some of these seems to us not funny, but the book is full of life and would be very interesting to children, teaching them to love animals and to respect their intelligence.

Palestine Exploration. From the last Quarterly Statement of the Palestine Exploration Fund we learn that in the excavation which was recently made near the Church of St. Anne in Jerusalem, a mural painting of an angel descending into the pool has been found, showing that this is truly the place which early Christians regarded as the Pool of Bethesda. It is noteworthy that this name St. Anne, which the Romanists have used and which has led them to claim that it is the birthplace of Mary the virgin, is simply the name "Beit Hanna," meaning the same as Bethesda, "House of Mercy." Christian tombs have also been discovered on the Mount of Olives. The recent theory that the Zion, captured by David, was the western mount, is disputed by Rev. W. F. Birch who holds that it was Ophel, south of Moriah. It is hoped that excavations will soon be recommenced.

The New Priest in Conception Bay. By Robert Lowell. Boston: Roberts Brothers. 1889. pp. 570. $1.50.

A story like this which brings one to a new scene and makes him at home there, is always welcome. In these Newfoundland villages and fields the reader is taken about by a skilful guide. In the plot of the story, the abduction of a young girl to a convent, and the contest between the churches of England and Rome, we had not so much interest, because the wickedness of the Romanists seems to have been overdrawn; but we shall long remember the strong characters depicted among the natives.

Priest and Puritan is a story of 192 pages, published anonymously by Brentano, of New York. The priest is a French Catholic, cultured and comfortable, the Puritan is a Methodist minister, severe and irritable. The latter has a son who, with broader mind, cannot be converted by a revival, and so "saved." The priest has a niece who greatly attracts the young man. How the Methodist begins by denunciation and ends by feeling a true respect for the priest and his niece, and by receiving her as his daughter-in-law, is told with some skill. The result is that the bride remains a Romanist and the groom joins his father's church.

The *Temperature of the Moon* is a pamphlet made up "from studies at the Allegheny Observatory by S. P. Langley with the assistance of F. W. Very." The very careful studies which were made are described, and the conclusion is reached that the temperature of the moon is about at the freezing point.

THE NEW CHURCH.

MINISTERIAL AMBITION.

We always regret to hear the ministerial "I can't." It is spoken often in genuine humility, in sincere conviction, and with a full sense of the pain which will thereby be caused to others. It is nevertheless a mistake, we are firmly convinced; it is a misjudgment of capacity, it is a surrender to self, and overlooks or undervalues appeal to the Lord.

We do not refer to actual laziness, which may lead a minister to put off his preparation for the pulpit to the last moment, when he is physically incapable of doing what is necessary. Nor do we now mean that indifference which leads a minister to form no plans for the growth of his society and simply to yield to its requirements or to those of its committee or to those of the more ardent members a reluctant compliance.

We mean actual humility which says to itself, "If I could do as others do, I should be delighted to do it, but I cannot; if I could sometimes speak without notes, or physically endure the strain of two meetings, or put myself into the state of new comers so as to address them, or find time for outside reform work, or trust myself in the hands of people asking questions, I should do it. I should rejoice in doing it; but I cannot. I was not made that way. I must content myself with what I can do; my society must take me as I am or dismiss me."

This does not seem to us a sound position. Of course there are many things that we cannot do, having never learned, and we wisely leave to others the skill of their various arts. Of course we cannot do everything except in a most superficial and unsatisfactory way. Of course the attempt to do what we see others do without pursuing a method of careful preparation must end in disaster. But does this justify a permanent inability, a downright, hopeless, "I cannot"? By no means. When a minister begins his work, there are always some desirable acts which he has not performed and from which his fear of failure causes him to shrink. No matter what efforts he makes, the sense of inadequacy

to his work will never leave him, and he would be foolish to expect that he could ever reach a time when he might say to himself, "Now I can do all that my society wants, and I need make no more effort to require proficiency." He must modestly look about him, and see what is most needed and apply himself to that, and then later to something else, and so on indefinitely, not forgetting the command, "Be ye therefore perfect."

Suppose that a new work is proposed to him — an evening meeting or something not yet attempted — and he has to answer in advance of all experience. What shall he say? There is only one possible answer, in view of his high calling and of Divine promise, and that is, "I will try." Suppose that painful failures ensue, and discouraging remarks are heard, what then? Cessation of all effort? Acceptance of this narrow capacity which is described rather by what one cannot do than by what one can do? No; careful study of the case and its difficulties, close observation of others, recourse to teachers so far as may seem necessary. No one could have failed more miserably in using unwritten discourse than Dr. Storrs, the present master of extempore speech. Every minister of experience can give a list of deeply marked disasters, which often come up from memory to trouble him with every circumstance as vividly reproduced as if he was still in the moment of deep humiliation at having forgotten something essential in a service, or struggled ignominiously through a blundering attempt at public speech. We could, if it were necessary, inflict on the reader a list of such sad affairs as would move his pity for us.

But we wish only to add that a true ambition in the minister will lead him in the end to victory. A personal ambition founded in the love of self and full of self-appreciation is not at all what is wanted; indeed it will finally bring about utter ruin of the minister's usefulness. But an ambition to be as useful as possible, and to increase that usefulness for the sake of the cause, will lead him to stop at no obstacles, to rise from his grief over a failure, to make a fresh effort, to attempt even that which he has not yet learned to do well, and so to go on that the words, "I cannot," as a final and hopeless confession are put aside, and he becomes a courageous worker, a prayerful worker, of whom Scripture truly saith, "Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with His hand."

INDEX TO THE INTELLECTUAL REPOSITORY.

We are delighted to learn from a communication in *Morning Light* over the signature of the energetic Charles Higham that this much needed index is really to be made by our English brethren, and that it will include besides the fifty-six volumes of the *Repository*, some thirty-three others including other periodicals which for a longer or shorter time were the organs of New-Church thought among our English brethren.

KEEP TO THE POINT.

While sitting in the English Conference we were delighted to notice the care exercized by the presiding officer to hold the speakers close to the subject, and in one case when a man was giving himself a little liberty, a voice cried out from the seats, "Keep to the point!"

We have often considered what an acquisition it would be to us on this side of the water if that man with his ready cry could be brought over here. An *ad valorem* duty would make his importation too expensive, however. But, if he were only once here, there would be enough for him to do. Not that we are grievously wanting in this respect of straying from the point, but that some bad instances of it have lately come to our notice. In two meetings of some importance participated in by a number of speakers, the programme had been so arranged that, if each one did precisely his part, all would go well; but if any should wander the disaster would be double, in the loss of moral effect, and in the undue prolongation of the meeting.

In both cases the dreaded result occurred without there being the least intention of it on the part of any one, and the result was a lack of satisfaction on the part of all present, and a postponement of a time when our people can be called skilful in such matters. And they can reach this most important end almost at once when their minds are made up.

At Chautauqua we saw a dozen speakers brought on one warm evening without the proposed time of the meeting's duration being exceeded one moment. In public-school exercises we have seen a still larger number do their part exactly as was planned. Some one has lately found playful fault with a chairman, at a recent meeting in Washington, who held the speakers to five minutes each, but more rather than less of this needs to be done till every

one who is called upon and is kind enough to respond shall learn to be as careful of his time and of the time of his audience as if he had but one hour longer to stay in the world. The result of that will be that people will not go away weary but refreshed, that they will come again, and that we can all take our part, whenever we may be called upon, without causing disappointment to the friends whom we may be representing, and unpleasant feeling in those who listen.

THE SHORT LITURGY.

As we had felt the great need of an abridged liturgy for mission uses, giving people an opportunity to worship with our missionaries, as well as to listen to them, so we cordially welcome the very neat and cheap book of ninety-six pages which has been sent us and which should come at once into favor.

GOOD SIGNS.

THERE are several announcements in a recent issue of the Pennsylvania Association's manual which indicate a movement in the right direction. In Mr. Tafel's society meetings are held on a week night, to consider "subjects now agitating the church and the world." Papers are read, and general discussion follows. The hope is expressed that "there may be a larger development of individuality and greater activity and independence of thought." At Allegheny "questions are always in order: the most interesting meetings are those in which there is a full expression of individual thought." Mr. Giles's society announces "Bible meetings for the study of the International Sunday-school Lessons, on Thursday evenings." All these are encouraging items of news showing progress in adapting our truths to the wants of mankind.

ONE OF MANY.

A YOUNG friend in the South writes of an instance which is significant:

> Lately the Rev. Mr. A., of the Episcopal Church, wrote me, asking why I had not been to church for a great while. I called on him, and told him that I could not hold to the old doctrines any longer. "But don't you know what I teach?" he said. "Yes." Then he told me that he had been reading the doctrines and some of Mr. Barrett's books and that he had thrown away the tripersonal idea and was instructing his Bible class of ladies in the oneness of God, and had furnished them with Barrett on the Trinity. He is indeed doing a good work, but he does not comprehend the doctrines fully enough to come out.

We do not aspire to be any man's conscience, but we should think that such a man would find greater peace as well as usefulness by coming out and witnessing "a good confession."

ITALY.

UNDER date of Dec. 15, 1889, Signor Scocia wrote:

This year has been one of increasing activity in the cause of the New Church in Italy. This gives me a large amount of work to do, and my labors were delayed by my illness. You have heard of our recent visit to England. In every place they received us with so great cordiality that we shall never forget them. Besides the pleasure which our visit has given us, I trust that it will bear useful fruit, for I feel invigorated in body and mind, and I have returned to Florence greatly encouraged for my work for which I would pray for health and the continued support of friends everywhere. If I get adequate support, the Italian mission will become a very tangible reality. Please give our regards to all our friends and accept the assurance of my respect and gratitude.

Let friends send to our publisher fifty cents, and receive a fine photograph of the Signor and Signora, sold for the benefit of the mission.

ORGANIZATIONS IN TEXAS.

AT Dallas, Oct. 19, 1889, a general body was formed by Mr. J. M. Washburn, formerly a minister, but who withdrew his name from the list, Rev. E. P. Walton, still upon the list, but without a charge, and several laymen.

At Galveston, Nov. 4, 1889, another body was formed by members of the society in that place, Rev. Stephen Wood, the well-known missionary, and others.

The difference between the two seems to be that the former includes those who do not believe in external church uses, including the ministry, while the latter consists of those who wish to work in the common ways. We have received a long communication from Mr. Washburn in criticism of the principles of the second body, but we do not print it because we can see no good likely to come of such discussion. Surely the great State is large enough for two organizations if they will only work and not spend time in wasteful enmities.

BELLAMY REVIEWED.

WE were glad to see in the *Grand Rapids* (Mich.) *Eagle* a long and wisely stated review of "Looking Backward" from the pen of Rev. Geo. H. Dole, and we wish that more of our ministers were doing similar work.

THE RELIGIOUS WORLD.

THE DOME OF THE ROCK.

THERE has been some dispute among scholars as to the origin and significance of the building which stands on the site of Solomon's Temple. The famous Englishman, Fergusson, even held that it was the Church of the Holy Sepulchre. Prof. T. H. Lewis has lately shown that it was the work of Arabs under the command of Abd-el-Melik, and was built A. D. 691. But now Mr. William Simpson produces evidence from an Arabic source to show that the Dome of the Rock was built as a rival to the Holy Sepulchre in the tenth century A. D. His authority is Mukaddesi, an Arabic author, who flourished about 985 A. D., and the passage he quotes is from a description of the Mosque at Damascus:

Now, one day, I said, speaking to my father's brother: "Oh, my uncle, verily it was not well of the Khalîf el-Walîd to expend so much of the wealth of the Muslims on the Mosque at Damascus. Had he expended the same on making roads, or for making caravansaries, or in the restoration of the fortresses, it would have been more fitting and more excellent of him." But my uncle said to me in answer, "Oh, my little son, you have not understanding. Verily El-Walîd was right, and he was prompted to do a worthy work. For he beheld Syria to be a country that had long been occupied by the Christians, and he noted herein the beautiful churches still belonging to them, so enchantingly fair, and so renowned for their splendor; even as are the Kumâmah (the Church of the Holy Sepulchre) and the churches of Lydda and Edessa. So he sought to build for the Muslims a mosque that should prevent their regarding these and that should be unique and a wonder to the world. And in like manner is it not evident how the Khalîf, Abd el-Melik, noting the greatness of the Dome of Kumâmah and its magnificence, was moved lest it should dazzle the minds of the Muslims, and hence erected above the Rock the Dome which now is seen there?"

There is a remarkable resemblance between the two buildings, as every traveller has noticed.

FROM JERUSALEM.

A MOHAMMEDAN friend writes under date of Dec. 3, 1889:

At first I will ask you how you are and in what state of health? In Jerusalem everything is advancing and improving, and buildings are going up on all sides. The Latins are buying land wherever they can, and have asked us to sell them our

vineyard. They have also bought a tract of land on the southerly slope of Mt. Zion and are excavating there. They have uncovered extensive foundations of a church and convent, which they call the place where Peter wept bitterly. The Russians also are building a good deal, including a fine building, perhaps the finest in Jerusalem, on the first corner before you come to the Church of the Holy Sepulchre. They are on the point of buying the Tombs of the Prophets on the Mount of Olives. The fellaheen are simple and sell the land very cheap.

I have just obtained some beautiful glass tear-bottles from a man who says that they were found beyond Neby Samwil. I send you one of them for a Christmas gift, in hopes that you are enjoying good health. Accept my heartfelt best wishes for the new year, which may God bless to every one of us.

CLERGYMEN AND TOBACCO.

THE *Indianapolis Sentinel* has a long series of letters from clergymen on the subject of tobacco-smoking, and their opinions vary in an interesting way. The Methodists are all opposed to it. Among Presbyterians, Drs. Talmage, Cuyler, Lyman Abbott, W. H. Ward, Newman Hall, McCosh, and Edward Beecher are not smokers, and some of them are severe in their condemnation of the habit. Robert Collyer and W. H. Furness, Unitarians, and W. H. Hepworth formerly a Unitarian, use the drug and defend it warmly. The celebrated Dr. Burchard is also a smoker, and so, it must be confessed, is Dr. R. S. Storrs. The reply of our Rev. E. D. Daniels seems to us one of the best:

I think it is an evil, essentially of the fleshy mind, and not at all of the spirit. Many Christians use it, but they would be better Christians if they would overcome the habit. And yet, it may be a lesser evil. The loves of the natural man will have something in which to ground themselves, and so long as those loves exist, I would be very careful not to abolish tobacco in an arbitrary and external manner, lest these loves ground themselves in something far worse. There are many instances of this. The best way is to dry up the fountain head of lustful appetite; and when this work of regeneration, or as some would say sanctification, is sufficiently progressed in the internals of men, they will do as they ought with respect to the tobacco habit. At the same time I recognize the necessity of external measures for those who have no rationality of their own, especially minors. Their parents or the State should be rationality for them. Hence, I would have stringent laws made and enforced against selling tobacco to such persons. I have an experience in the use of the weed. I once used it largely, both smoking and chewing. But I quit, fought the battle, have been free from it for years, and now both the taste and effects of it are as unpleasant to me as they were once delightful. I could not like it again if I tried.

LYMAN ABBOTT AT HARVARD.

HAVING spent two weeks on duty in the Harvard University Chapel, the editor of the *Christian Union* has said:

I have come away with two previous convictions greatly deepened and intensified. First, that this is preëminently a religious age; that especially thoughtful young men are thinking on the problems of the religious life; that if they are skeptical, it is because they are too serious-minded and too true to accept convictions ready-made, traditional creeds for personal beliefs, or church formularies for a life of devotion. Modern skepticism is not indifference; it is not the product of a scoffing spirit or a careless indifferentism. Such skepticism there doubtless is. But the questioning characteristic of our age is that of souls profoundly alive to the realities of life, and determinedly discontented with aught but verified and assured truth. The other conviction is a corollary; it is that this questioning cannot be, must not be, ought not to be, repressed; that it ought to be met with a spirit of absolute friendliness and frankness; that it can only be met by men who have experienced like doubts, and therefore can enter into them; that it cannot be answered by a "Thus far shalt thou go and no farther," nor by church authority of any description, Papal or Protestant, nor by reciting the creeds of the past, however true in fact or beautiful in form; that it must be met by a modern theology, a fresh inquiry, a newly-expressed because a newly-born conviction; that the cure for it, in so far as it is an evil, and the development of it, in so far as it is a means of grace, is in fresh thought freshly framed and phrased; that for this intellectual hunger the manna must be fresh gathered; that in very truth the pain and the perplexity of it is the pain of travail, of a life emerging into a higher condition, a clearer vision, a nobler activity; and that he who will meet it in this spirit of sympathy and hope can guide it, not always into clear daylight, not always into paths of perfect peace, but into a way of truth and righteousness.

IMPOSSIBLE CREEDS.

President Northrop, of the Baptist Theological Seminary, Chicago, has lately spoken of the old creeds in severe terms, but not unjustly:

Notice, in the first place, the requirements essential to salvation as laid down in some of the most widely accepted creeds. In the ancient church four creeds were drawn up, known as the Nicene, the Chalcedonic, the Constantinopolitan, and the Athanasian. The most elaborate and carefully constructed of these is the one last mentioned. The Athanasian Creed was prepared in the fifth century, had great influence all through the Middle Ages, and was accepted by the Reformers, and made a part of the confessions of faith in the Protestant Churches. This creed states in the first place that in order to be saved one must believe the Catholic faith; in the second place it sets forth what the Catholic faith is concerning the Trinity and the Person of Christ. The doctrine of the Trinity is unfolded in a series of positive and negative statements involving seventy-two propositions, and the doctrine of the Person of Christ in twenty, making ninety-two abstract, metaphysical, transcendental propositions pertaining to the ontology of the Supreme Being and the constitution of Christ's Person. Every one of these propositions must be heartily believed on pain of everlasting perdition. There is not probably a person in this audience who would have the least chance of salvation according to the conditions of this famous and widely-accepted creed. Is it credible that men who had a living conception of God as essentially ethical, as supremely

reasonable, benevolent, and holy, could have believed that He had prescribed such absurd and impossible conditions of salvation? The hearty acceptance of a mass of abstract, metaphysical propositions which only the most highly disciplined and penetrating thinkers could understand? What should we think of a father who would threaten his son ten years old with severe punishment if he did not heartily accept the speculations of Plato, or the Principia of Newton, or the great argument of Bishop Butler? Should we regard Him as possessed of a nature preëminently ethical, as governed in all His actions by high moral principles? Rather should we not regard Him as an arbitrary, irrational, merciless tyrant! And so it could have been only under a conception of God as arbitrary will or absolute sovereignty that men could have believed it possible for Him to fix such conditions of salvation as those specified in the Athanasian Creed.

NO FORGIVENESS, BUT FORGIVEN.

A WRITER in the *Universalist Quarterly* engages with the passage in MARK xii. 31, 32: "Whosoever shall speak against the Holy Spirit it shall not be forgiven him, neither in this world nor in that which is to come," and reasons thus:

All Bible students agree that a terrible punishment will follow this sin. But is the punishment endless? Christ does not say so. On the contrary. When he says that the sin against the Holy Spirit cannot be forgiven in this world or another, it is clear that other sins can be pardoned even in another existence than this, and that the sin against the Holy Spirit cannot be forgiven in this or the next following æon, but will be forgiven in some other æon or existence.

This seems to us like reasoning that, when our Lord said that whosoever believed in Him should never die, He meant that he would not die in this world, or the next, but would die in some other æon; in other words this reasoning makes the Lord mean the opposite of what He says.

CHURCH UNITY IN GOOD WORK.

THE *Churchman*, in an editorial note on Christian unity, reminds its readers that, —

There are many ways in which this unity can be practically realized. In every good work, and for the accomplishment of every beneficent purpose which their common Master would approve, Christian men, whether they are Congregationalists or Churchmen, Presbyterians, Romanists, or Methodists, ought to coöperate with each other. The consolidated force of Christian influence might effect a thousand good results without once touching matters of denominational difference; and perhaps the quickest way to get rid of differences would be to begin to realize the blessed fact of unity in Christ which now exists. A second duty is to respect each other's convictions and positions until the present division of the followers of Christ can be honestly ended; but their limitations ought to be respected.

WILLING TO REVISE THE CREED.

The Synod of the Associate Reformed Presbyterian Church at its late meeting appointed a committee of twelve to revise the Standards of the Church. They are instructed to make such changes as may seem desirable, their report if approved by the Synod to be sent down to the presbyteries. The organ of the church says:

A long time has elapsed since these symbols of faith were framed, great changes have taken place, and rapid advancements have been made in social, political, and ecclesiastical life, so that a demand for the modification of language, or even of doctrinal statement, is neither unreasonable nor unexpected.

MOZOOMDAR.

Our readers will remember the interest felt in P. C. Mozoomdar when he visited America, and the spirit of his book entitled "The Oriental Christ." Gradually the Brahmo-Somaj, founded by Keshub Chunder Sen, has declined till it is at an end and Mozoomdar's paper has been suspended. He seems to see that his Arian view of the Lord will not suffice, for he says in announcing the failure of his enterprise:

Christ is a tremendous reality. The destiny of India hangs upon the solution of His nature and function, and our relation to Him. Let us not hide in darkness, and rest contented with random streaks, but place ourselves in open light, and solve the problem, "Who and what is Christ?"

THE OLD CATHOLICS.

We note a current paragraph of interest:

The Old Catholic movement has of late obtained little attention. It has not, however, been inactive. In Holland and Germany the Roman Catholics who were hostile to the Vatican decrees, and especially that of Papal Infallibility, have been meeting in distinct congregations, under pastors of their own, and among them are men of eminence in social and professional life. They have been completing their organization, and we learn from a report just issued, that an Episcopal Conference has been held this autumn at Utrecht. There are now five bishops who are guiding the movement.

MINISTERIAL TEMPTATIONS.

As stated by the Rev. J. E. Twitchell, in the *Homiletic Review*, the temptations peculiar to the ministry are:

1. To think themselves a favored class. 2. To withhold or pervert the truth. 3. To indulge in airs and useless speculations. 4. To resort to sensational methods of attracting the people. 5. To laziness.

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